

The Leader

"The one idea which History exhibits as evermore developing itself into greater distinctness is the Idea of Humanity—the noble endeavour to throw down all the barriers erected between men by prejudice and one-sided views; and by setting aside the distinctions of Religion, Country, and Colour, to treat the whole Human race as one brotherhood, having one great object—the free development of our spiritual nature."—HUMBOLDT'S COSMOS.

Contents:

NEWS OF THE WEEK—	Page	The Exhibition of 1851.....	247	The Population Question.....	252	Books on our Table	258
Parliament	242	The Hippopotamus	247	Religious Alliance.....	253	Notes and Extracts.....	259
India	244	A Tradesman Outwitted	247	What is Wanted to Reform the		The Lyric Drama	259
West Indies	245	Murders	247	People	253	PROGRESS OF SCIENCE—	
Invasion of Cuba.....	245	Miscellaneous	248	The Duty of Socialists	254	Water, Soil, and Climate	259
France	245	PUBLIC AFFAIRS—		The Word Socialism	254	PORTFOLIO—	
Germany	245	The Church, Her Difficulties and		A Proper Finance System.....	254	Vesta	260
The Church and the Law.....	245	their Solution	251	Religious Federation.....	254	The Apprenticeship of Life.....	260
Water for London	246	Carlyle on Parliaments	251	LITERATURE—		Emblittering the Sabbath	261
Smithfield Market	246	Sunday Observance at Fulham	252	Knight Hunt's Fourth Estate	255	COMMERCIAL AFFAIRS—	
Pauperism and the Labour Market.	246	Time and Wages.....	252	Sydney Yendys' Roman	256	Markets, Gazettes, Advertisements, &c.	262-64
A Story of a Shipwreck.....	247	OPEN COUNCIL—		Newman's Phases of Faith	256		

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News of the Week.

SIMULTANEOUSLY rejecting the Bills introduced by the Bishop of London and Mr. W. J. Fox, Parliament has illustrated the tendency of the day towards a neutral do-nothing mediocrity: it will neither grant to the Church of England the faculty of defining its doctrine and perfecting its discipline, nor to the people of England access to our elementary system of secular education.

The adjourned debate on Mr. Fox's Bill shared the destiny of all discussions so long put off: the continuation proved flat, and upon the whole it has left the question under an aspect less favourable than it would have retained had the promoters of the Bill contrived to bring on the crisis of division after the first brisk debate. It is a useful lesson for the future; not only in the matter of this Bill, but in others also. The most signal opponent of the measure was Mr. Page Wood, who, as representative of Oxford, seemed to think himself obliged to descend to the place of opponent, and, by consequence, to the irksome duty of repeating commonplaces. Ministers maintained their stand against the separation of secular and religious education; that is to say, they adhere to the contingent assent which they had given to secular education on an impossible condition. In the division the second reading was negatived by 287 to 58. Of course the Lancashire Public School Association and its allies in the great towns of the North cannot suffer the movement to be baffled by these idle obstructions; but it appears to us that, in order to push it forward with vigour, they must assume a bolder course than they have yet taken. They may rest assured that enlarged boldness, based as theirs would be on a real and sincere purpose, will command enlarged sympathies. In proof of that assertion we can appeal, not only to our own experience, we can appeal to the experience of the Association itself.

By refusing the Bishop of London's Clergy Bill the Peers have maintained the decision of the Privy Council in the Gorham case, and have also maintained the status quo—the indeterminate doctrine, the denial of authoritative sanction, and the incompetency of the Church to define its own doctrines or constitution. Lord Lansdowne led the Opposition; resisting the bill on the twofold ground of dreading a return to ecclesiastical domination, and of desiring to maintain "peace." The decision of the Privy Council, however, does not leave matters precisely as they were, since the Church is not only hampered by incompetency, but this incompetency is declared, and the Church is proclaimed an easy prey to every schismatic who may choose to erect his own private judgment against the corporate authority. Ministers and Peers conspire with the Privy Council in giving up the Church of England to contempt as the sole ecclesiastical corporation

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without the power of self-assertion. Such is the "peace" for which so much is sacrificed.

In spite of the interests banded to obstruct the Metropolitan Interments Bill—the metropolitan Members uniting in that enterprise—the measure has made some way in committee. The other great metropolitan improvement, the purification of water, has advanced to the stage of a report from the Board of Health. The report points to Bagshot-heath, as a vast field whence the rain-fall may be drained in a state freer from injurious adulterations than in any other ground so conveniently situated. Partisans and vested interests, and patrons of rival schemes, are preparing opposition to the measure; but, if Ministers are firm, the speedy accomplishment of some scheme which shall give London purer water will repay them in a return of popularity.

The Exposition of 1851 also begins to assume a prospective shape in the suggestive report of a committee. It looms in the distance of speculation as a vast gallery with an arched roof and cross galleries; a great dome in the centre of the whole. It will be, as it were, an immense backbone with lateral ribs, affording a fine vista of the hugest bazaar ever opened to a cosmopolitan public. Oh! the concourse and the commerce of next spring—the carriage hire and the lodgings—the trading bustle and the bills! Already hearts beat high, especially about Kensington and Bayswater, at the thoughts of that productive, that wonderful season; one such as London never saw, and assuredly will not be content to see for the last time.

Talking of London improvements, the Commons have introduced a pleasing innovation in their practice. In their magnificent new House,—which is not very magnificent, but rather like a vast wash-house with a provisional array of handsome seats,—it seems that there is not sitting room for Members; so some of them go up stairs and sit in the galleries; and the Speaker has just decided that, as any Member may claim to speak from "his place," within the area of certain supposititious "walls," a Member may speak from the gallery. The plan will enliven the debates by a variety, at least in the quarter whence the voice strikes the ear. The new "dodge" is borrowed, we suppose, from the Adelphi Theatre; where the actors sometimes speak from the audience part; but, as is usual with Parliament, the idea is adopted when the novelty has worn off. However, it will add the zest of more difficulty to the favourite game of "catching the Speaker's eye."

Among the improvements of the day, that which Dr. Lardner declared to be impossible promises to outstrip every expectation: England is already brought within a week's voyage of America, for the "Asia," it is said, has passed from land to land in seven days. Another sort of improvement is secured by the success of the Glasgow steamer, at something like half the fares of its rivals; and if the projected Galway line should bring prosperity

to that cathedral town, it must do so by establishing a new bridge across the ocean.

The Protectionists have had a great gathering at Liverpool; the muster was much more imposing than the one held at the Crown and Anchor; but the result promises to be quite as impotent. Cannot the farmers perceive that the landlords are only throwing dust in their eyes, to keep them from looking at the Rent question?

"But let us leave child's play and go to push-pin": the heartstirring business of the week has been the settlement for the Derby and Oaks; which, in spite of the vicissitudes, the unexpected results, and the immense sums to be transferred, has been far "smoother" than was expected; a sign of easier money market—somewhat out of the usual course of change, however.

The smooth and honourable settlement on the abnormal soil of the turf contrasts curiously with the squabble between Lord Melbourne's coach-builder and his executors. The case is edifying. Either Lord Brougham's revelation as to the necessity for a receipt from the most "respectable" tradesmen should be duly studied by every gentleman who hires a carriage; or Lord Brougham and his brother William, the Master in Chancery, should be exposed as conspiring to slander the said respectable tradesman. The public will decide on which side lies the balance of probability; the court before which the case comes will probably decide on some point of law.

Our Eastern visitors have brought with them an atmosphere of Eastern customs. The Nepalese Ambassador astonished the Cockneys the other day,—that is, all but the readers of the *Arabian Nights*, perhaps not a very numerous "all,"—by suffering a Lascar crossing-sweeper to scramble into his carriage. It is an incident of despotic governments that rank is the absolute gift of the despot—a species of appointment leaving social relations in other respects more on an equality; and we all know by the veritable record just cited, that it is the commonest thing in the world for crossing-sweepers to become prime ministers or even emperors. Our friend of Cheapside, however, it is said, has only become interpreter. But it is a picturesque incident for the corner of St. Paul's.

His Excellency's fellow-traveller, the hippopotamus, is duly lodged in the Regent's-park. He has received visits from Professor Owen and other distinguished persons; the professor having become court newsman to the illustrious foreigner, and describing his movements with great gusto. It is an interesting infant, and the public is rushing to study beauty under an unaccustomed form.

The Government bill for the disfranchisement of some four or five millions of French citizens is now law; and the citizens take it quietly—waiting either in cowardice or most sublime moderation for the further restrictive measures which the Go-

vernment promises to introduce. New penalties against the press, and refusal of passports to workmen seeking employment (doubtless with a view to swell the number of resident electors)—these are beginnings; but the Moderate party will not stop there. Why should they, in the present submissive temper of France? The telegraph continues to report that all is tranquil, spite of discoveries by the *Times'* correspondent of Socialist conspiracies (the conspirators some thousands strong), of stores of ammunition, hidden in the very gutters; the conspirators close by, waiting with the utmost complaisance, bullet-mould in hand, for the police to capture them.

Notwithstanding the "tranquillity," however, the Government does not remit its precautions. The Hôtel de Ville is to become a detached fortress, the removal of some five hundred of the surrounding houses being ordered.

In Piedmont, the Archbishop does penance for his contumacy, "regretting" that his sentence is so light. He had "hopes" for a longer martyrdom as "a happy coincidence" with some other martyr. The early ages are returning. At Rome, disappointed of any hope of reform, the pious console themselves by flocking to a miraculous picture of the Virgin, whose eyelids most undoubtedly move continually, winking at her worshippers, to the infinite confusion of the "satellites of Mazzini and Protestantism." Less miraculously, and with constancy exceeding an archbishop's, the people of Italy cherish the memories of their recent glorious struggle, commemorating its events even in the teeth of the foreigner: while the Grand Duke of Tuscany escapes to Vienna, funeral services are celebrated in Florence and throughout the Tuscan territory, for the unfortunate battles of La Giovine Italia.

While the clergy at Rome resort to exploded mummeries, Mahometanism gives signs of advancing toleration; the Sultan even venturing, in defiance of the strict letter of the law, to send pictures to his faithful Viceroy in Egypt. The Princes are congregating at Warsaw, where the Czar has gone to pronounce the fate of Europe. The new organization of Hungary, the Danish quarrel, the dynastic differences between Prussia and Austria, the complicated question of German unity, possibly the establishment of order in France—these are the matters submitted to the Czar. Of course Lord Palmerston can have no objection. And our non-interventionists will be glad any way to see a return to "order": the price is of little consequence. Arming and fortifying, marching and counter-marching, continue in Prussia, Saxony, and Austria. And the differences between those powers assume a *show* of dynastic earnestness. The Frankfurt Diet defers its proceedings till the good pleasure of Nicholas can be known, promising, however, to put down the German press. Prussia undertakes her share in the repression. Still there are symptoms that the German hope is not all dead. The Saxon Chamber objects to the King's policy, and is dismissed in consequence. The Wurtemberg Assembly refuses to tamper with the "Constitution,"—talks even of the rights of the people. In Bohemia the new Hussite movement increases rapidly.

Across the Atlantic come tidings which recall the old Scandinavian reivers, or the later English buccaners. The sea-kings' restless spirit still lives in their descendants, manifesting itself in a fashion somewhat strange to our shopkeeping decorums, but less out of harmony with the morality of the States. Fifteen thousand adventurers have left the American shores to rendezvous at Cuba, to wrest the "Queen of the Antilles" from the grasp of Spain. The expedition is not without its chances of success. So there may be another annexation, though this time achieved by private energies; the United States Government repudiating any breach of treaties, and sending its fleet to intercept the invaders. Their arrangements, however, have been so well conducted that the "Liberators of Cuba" have a fair start; and, once landed, America will not interfere. There is little else of importance in the Transatlantic news. Some of our West India islands are suffering severely from drought. The Nicaragua treaty has been confirmed by the Senate at Washington. The slavery compromise is not yet effected.

The Indian papers bring some details of the late disaster at Oude. The Afreedeers are disposed to peace. Dost Mohammed is trying to provoke us. The Supreme Government is at last turning its attention to educational and postal reforms, both long required.

PARLIAMENT.

The motion for going into committee on the Metropolitan Interments Bill in the House of Commons, on Monday evening, met with considerable opposition. Mr. Lacy thought the bill was so impracticable, so unjust to many parties, involved so large a waste of money (no less than £700,000 would be required in seventeen years, and then more would be wanted, while Parliament was too apathetic to make the proper amendments in it), that the best course would be to refer it to a select committee. He accordingly moved an amendment to that effect. The amendment was seconded by Lord DUDLEY STUART, who contended that the great object of the Government measure was to extend the principle of centralization, so much in fashion in these days. The bill was altogether a gross interference with the principle of Free-trade, inasmuch as it proposed to fix the price of funerals. The argument for doing so was, that the charges of undertakers were frequently extortionate, but might this not be said with equal truth of the charges of tailors and shoemakers?

The amendment was supported by most of the metropolitan Members, chiefly on account of the centralizing character of the bill. Sir GEORGE GREY, Lord JOHN RUSSELL, and Lord ROBERT GROSVENOR opposed the amendment. Sir ROBERT PEELE contended that the question of centralization was too important to be left to a select committee. The decision as to whether the corporation of London misused their powers, or whether these powers should be taken into the hands of Government, was a question which ought to be decided by a committee of the whole House. If the bill were to go to a select committee it would be one of the most extraordinary cases of extra-mural interment that had ever occurred.

Mr. WYLD, amidst the loud impatience of the House, expressed his dissatisfaction with the measure and with the principle of centralization. The House became perfectly uproarious, and Mr. Wyld was compelled to sit down, having previously moved the adjournment of the debate. Mr. BRIGHT complained of the unseemly disturbance, and declared that several members of the Government were leading the uproar. He trusted Lord John Russell would take his subordinates to task and rebuke them severely for their conduct, a suggestion which was received with extreme hilarity. Sir DE LACY EVANS provoked repetition of the laughter, by saying that supporters of Government had justly incurred the rebuke which Mr. Bright had administered to them. Lord JOHN RUSSELL did not think that the remedy proposed by the Member for Manchester would have any effect in putting down disorder, nor did he believe that more than one or two Members belonging to the Government had taken part in the disturbance. It did not appear to him that the noise had been greater than usual. What the secret cause of such an interruption might be he would not pretend to say; but it did happen that whenever any division was expected, whatever the question, between seven, half past seven, or eight o'clock, there certainly was great impatience manifested by the House. He advised Mr. Wyld to withdraw his motion for adjournment, and finish his speech, confining himself to the question.

Mr. WYLD did proceed with less interruption, and finished by withdrawing his amendment.

The House having divided on Mr. Lacy's amendment the numbers were—

For the amendment, 57—Against it, 159
Majority.....102.

The original motion was then agreed to, and the House went into committee on the bill, the first clause of which was agreed to. The second clause was warmly opposed by Mr. DUNCOMBE who moved an amendment, the effect of which was to divest the Board of Health of the power proposed to be given by the bill, and to vest that power in the metropolitan parishes. The discussion of this amendment occupied a considerable time. In the course of the debate,

Lord ASHLEY bore testimony to the fact of the parishes being utterly unfit to be trusted with the control of the interments, founding his opinions upon the experience he had had of their sluggishness, obstinacy, neglect, or downright resistance, when measures of sanitary reform were to be prosecuted. The Committee having divided on the clause, the numbers were—

For the original clause, 84—For the amendment, 51
Majority against Mr. Duncombe.....33

Some discussion took place on several other points, but the first seventeen clauses were carried without alteration; after which the committee reported progress.

The Bishop of LONDON moved the second reading of the Church Doctrine Bill, on Monday evening, in a long and elaborate speech, in which he endeavoured to show the unfitness of the Judicial Committee of Privy Council to discharge the duties assigned to it. He objected to the tribunal on the ground that its members were, as a body, incompetent judges on spiritual subjects. It was hardly to be expected that the judges should also be versed in points of divinity.

He had indeed the pleasure of being acquainted with some learned judges who were deeply read in theology, but that was not to be expected as a general rule. The leading feature in the proposed measure was that the decision of spiritual cases should be left, not merely to ecclesiastical judges, but to spiritual judges. This principle was admitted from the earliest times. In the Saxon era, the bishop and the aldermen sat together, the opinion of the one prevailing in spiritual as that of the other in temporal matters. In reply to the objection that the new legislative body would have the power to frame new doctrines, his answer was that it would have no more power in that respect than the present tribunal had. Nor was it proposed to displace the noble and learned members of the Privy Council from the places which they now occupied. As judges of the facts all he proposed doing was to take from them the right of being also judges of the doctrines:—

"It now rested with their lordships to decide a question of extreme importance, upon which was to rest, at least for some considerable time to come, the final decision of the great point whether any particular doctrine alleged to be in contravention with the teachings of the Church of England was heretical or not. He would leave them to say who were best qualified to give a decision on a point of doctrine—laymen, whose thoughts had never been turned that way, and whose studies from their youth had been in a different direction, or the assembled episcopacy of England, who may be reasonably supposed to have been trained from their earliest years to the investigation of religious and ecclesiastical questions, more particularly those relating to the doctrines of the church, who were accustomed to deal with such questions as matters of every-day occurrence, brought constantly before them in the communications made to them by clergymen, who had looked on the question in every possible aspect, and who must therefore be qualified to form an impartial and correct judgment upon such points referred to them. (*Hear, hear.*) But he would not rest the case on the point of ability and fitness alone. He rested it still more confidently on the interior indefeasible right of the church to determine and decide on points of Christian doctrine by means of her own ministers and pastors, as expressly delegated to her by her Divine Head in the words of apostolic commission. (*Hear.*) On the right of the bishops of the Church of England to determine finally all questions of doctrine that might come before them. [*The right reverend prelate here became much affected, and paused for some moments, amid loud cheers.*] He now commended this question to their lordships' earnest and serious consideration. He trusted that they would devote somewhat more than their usual zeal and care to the consideration of this subject, and he left it in their hands, with an earnest and devout wish that He who has committed to His church the sacred deposit of His truth may guide them to a right conclusion. (*Cheers.*)

The Marquis of LANSDOWNE thought the present time was peculiarly unfit for legislating upon this question, when the public mind was in such a state of ferment owing to the decision of the Judicial Committee and the agitation arising out of it. He could not give his assent to the further progress of the bill, which struck a blow at her Majesty's prerogative, which deprived the Privy Council, and, consequently, her Majesty, from exercising any interference in the Government of the Church. This was a power which had always been exercised, and which had been acknowledged by the Church as one of the most essential prerogatives of the Crown. Both before and since the Reformation, the Crown had exercised the power of hearing causes in ecclesiastical matters, and pronouncing upon them through persons it had thought fit to employ. He agreed with the Bishop of London that, where the question to be decided was simply one of doctrine, the tribunal ought to be composed of spiritual persons, and of spiritual persons only. But we had to deal with questions of fact—with articles that were facts, with homilies that were facts, with rules that were facts; and were not to begin an investigation after the Church had existed for centuries, for the purpose of discovering whether new doctrines ought to be adopted and old doctrines discarded. Besides, although he was not in favour of reviving convocations, believing as he did that such a step would be fatal to the peace of the Church, yet if he were to advise such a measure, he would not exclude from it all the inferior clergy who had the misfortune not to be bishops. The object of the bill, they were told, was to produce peace and concord.

"But were they so certain that when they had got rid of this tribunal, composed of a limited number of persons, and substituted for it one consisting of a much larger number, bringing preconceived opinions, he would not call them prejudices, to the task of adjudication—when the scattered winds of doctrine, which unfortunately abounded at this moment in this country, were forcibly compelled and driven within the inclosure of the sacred college—were they so certain that immediately a state of harmony and concord would ensue (*Laughter*)? He very much doubted whether this would be the result with the public out of doors, and even whether in the precincts of the tribunal itself perfect calmness would ensue. And if unfortunately—for the right reverend prelate's bill provided for that—it should become notorious that there was only a majority, and a bare majority, of the bishops who took this view of doctrine, whilst a minority, and a minority including, perhaps, the two archbishops (*Hear, hear, hear,*) and the persons whom the public considered

to be possessed of all the learning and information on the subject (*Cheers*), decided the other way, did the right reverend prelate think that a very ready acquiescence on the part of the public or the clergy would be given (*Hear.*)

It was obviously the intention of the founders of the Church to allow a certain latitude in religious opinion. Any attempt to recede from that wise policy would be an invitation to dissension, and fatal to the interests of the Church. A decision by such a tribunal as the one proposed might bind the Church for a moment, but would soon give rise to further and more dangerous agitations. He concluded by moving that the bill be read a second time that day six months.

LORD BROUGHAM was opposed to the principal provision of the bill, which would make the decision of the prelates binding upon the Judicial Committee; but he thought that some attempt should be made to prevent the extension of that schism which now existed in the Church. He suggested that the prelates should choose three or four of their number, whose opinion should be reported to the Judicial Committee, to aid them in informing the consciences of the committee in arriving at a final decision. He was against the bill as it stood, believing it to be perilous in the extreme; but he hoped that something would be done to heal the existing breach in the Church.

The Bishop of ST. DAVID'S was sorry that he could not conscientiously support the bill. It seemed to him that such a measure would only afford a new arena for theological controversies. They must not shut their eyes to the fact that there was a class of persons who looked to a disruption of Church and State as a less evil than the failure of their own schemes for the improvement of the Church; and that another class was actually in favour of such a disruption from a belief that it would pave the way to a junction of the Church of England with the Church of Rome. *Divide et impera* was a maxim of the Roman Church, and he feared that something of the same kind was arising in the English Church.

LORD REDFERN supported the bill. He referred to the late decision of the Judicial Committee as having been received with satisfaction by Dissenters and Roman Catholics. Such a bill as the one proposed was the only chance of obtaining a satisfactory decision on questions such as those which had recently arisen. There was no religious body in the country that would submit to such interference as that which the Church was now obliged to endure.

LORD CAMPBELL did not look upon the question before them as one of mere party, but as a great constitutional question. Could he have done so conscientiously, he would gladly have supported the bill; but, as it appeared to him a most unconstitutional measure, and one tending to bring about that very disruption of the church which it was its professed object to prevent, he felt bound to oppose it. Much fault had been found with the present constitution of the Judicial Committee, and there would have been some ground for the objections made had that body been invested with the power to lay down canons for the Church. But it was merely a court of construction. Its duty was to explain the meaning and tendency of legal documents; and he had no hesitation in saying that it was better qualified to explain the meaning of the laws and liturgies of the church than a court formed from the bench of right reverend prelates opposite. He objected to the bill on account of its interference with the royal prerogative. It was admitted that the monarch was the head of the Church of England, but by the bill before them the supremacy would be vested in the bishops, the Queen having only to record their decisions. The tribunal now proposed would be the ruin of the church, by leading to endless division and controversy:—

"It was to consist of an assemblage of twenty-seven bishops from the provinces of Canterbury and York, with the Bishop of Sodor and Man, but without any provision for the Irish bishops being represented. As the right reverend prelate had said there could be no court without lawyers, and therefore there were to be lawyers admitted. Counsel were to be heard on both sides; and, after having heard them, the twenty-seven members of the court were to consult together and give their decision. Now, if there were even a provision in the bill that their judgment should be unanimous, he would agree to the second reading. But it was by the majority that the decision was to be given, and the minority was to be held up to public obloquy, for the names, and opinions, and votes of all were to be reported. The appointment of such a tribunal would, he thought, be most injudicious. It would lead to agitation, and finally to the disruption of the church; and for these reasons he should most decidedly oppose it."

LORD LYTTELTON supported the bill, as a measure for carrying out the settlement made at the Reformation. Much was said about the evils to be apprehended from the operation of the bill, but they must not shut their eyes to the evils which must arise from letting things remain as they are.

The Earl of CHICHESTER opposed the bill, because it would make a complete change in the Constitution, and he could see no reason for making such a change:—

"It was understood to be the professed object of the

leaders of a particular party to make this bill instrumental in ousting from the church a body of clergy, whom he believed to be amongst the purest in their lives, the most earnest in the discharge of their duty, and the most faithful in preaching the doctrines of the Gospel."

LORD STANLEY regretted that the Marquis of Lansdowne, as the organ of Government, had placed his absolute veto on a measure tending to obviate the evils now distracting the church. At this moment the Church of England was placed in a worse condition than that of any religious body upon the face of the globe—that she had in herself no authoritative means of declaring through her recognized organs, her leaders and heads, what her doctrines really were. Admitting the difficulty, recognizing the impossibility, of summoning a convocation of the clergy to explain and expound the doctrine and teaching of the Church of England, he would not admit that it was right or just to deprive the clergy of any means of authoritatively setting forth the doctrines of their church. Seeing, then, an acknowledged grievance, threatening serious evils if not remedied, he regretted that Government should be so unwilling to enter into a consideration of the remedy suggested:—

"He did not sympathize with those who, finding that the Church of England was too much hampered and fettered by her connection with the state, and was unable authoritatively to declare her doctrines and her principles, on that account were ready to separate from the communion of that church with whom they held the fundamental doctrines in common; but he could not conceal his apprehension that that feeling did largely and widely exist, and he thought that if, by rejecting this bill upon the second reading, refusing altogether the consideration of the question, the House determined to apply no remedy, and to seek to do nothing to relieve the grievance of which many and most attached churchmen loudly, and as he conceived justly complained, we should run the risk of separating from the communion of the church so fettered and controlled by the state a number of its ablest and most devoted members."

He did not say that the bill was perfect, but he saw an evil to be grappled with, and, rather than have no measure at all, he would take the bill in its present state.

LORD HARROWBY thought the safest course would be to leave things as they are. If a heresy was not such as could be made patent to four or five impartial judges accustomed to judicial investigations—if it required a practised, professional, theological eye to discover it, it had better be left alone.

The Bishop of OXFORD contended that those who opposed the bill had not fairly grappled with the question:—

"There was a truth revealed at first, which could be neither added to nor diminished till the end of time; and to preserve that deposit of truth, by an authority more than human, a certain body was constituted—the laity and clergy of the Church—who received a certain written revelation, with power to draw out creeds and articles, not to establish new doctrines, but to maintain old truths when they were impugned. He would remind noble lords of the time when the Christian Church assembled at Nice, and a discussion took place between Arius and Athanasius, to decide what was the meaning of the word 'Son.' That question was settled by those who had been trained in such niceties, and who bore the commission which was borne by the Church in this land. Now, he would ask noble lords whether they would be content to have the issue of such a question decided by the Judicial Committee of the Privy Council?"

The peculiar feature of the present day was not so much a great affection for dogmas as an impatience of all control and of all fixed truth, and if their Lordships did away with the Church's office as the declarer of truth, they would do more to help forward that disbelief in all fixed eternal truth than by anything else they could do. He warned them against such a course as would lead to a schism like that which took place in Scotland:—

"Let them beware, ere it was too late, of rending England by such a separation. There were those whom their lordships' vote to-night might disserve from the church of England. If those parties would listen to his advice, their lordships' vote would be altogether innocuous, for he would say to them, 'Be patient, be firm, and truth will prevail.' But he begged their lordships to beware how they threw temptation in the way of such persons. If by their vote to-night they led to the establishment in England of a free episcopal church, did they think that they would strengthen the other institutions of the country? (*Hear, hear.*) He almost feared that there was here and there a desire to see such an object accomplished. He could not sympathize with such a feeling. Loving the Church of England, and believing her to be the chief blessing among blessings unnumbered enjoyed by this happy land, believing that in that Church they had the bulwark of England's throne, and one of the surest guards of English liberty, he could not lightly send a measure rejected which he considered might tend to her disservice. They would drive from her men of tender conscience and of loving spirit, while they might keep in her men who valued the rank that attended her offices, and the position in society which her ministers possessed. They would weaken the church to her enemies, they would impair her in her highest vocation."

The Earl of CARLISLE objected to the bill before them because it touched upon the Queen's supremacy, and because he did not think the most impartial bench of bishops would be the best tribunal

to decide questions deeply affecting the property, the rights, the interests, the incumbencies, the livelihood, and the caste of individuals. With reference to the threat of a disruption:—

"It was his conviction that the church of England, in these days, if she was content to remain, with reference to the state and with reference to the community at large, in the position she inherited—if she betrayed no symptoms of aggression, of a desire to grasp at new powers—was in a condition of rapidly increasing influence and immense actual power—(*Hear, hear.*) Everywhere, throughout the length and breadth of the land, her churches, her chapels, and her schools were rising up, and her children increasing around them. In the words of the promise which it was her office to promulgate, 'in quietness and confidence should be her strength for ever.' On the other hand, if she gave rise to well-founded suspicions of an intention to encroach upon the functions and attributes of the other constituted powers of the state—if she assumed privileges and preferences which were not clearly her own; if she sought to acquire pecuniary resources from the national funds, and to be clothed with power which did not by law belong to her, then a more than corresponding ratio of the influence and power which he had attributed to her in her political quiescence would be, in his apprehension, her impotence and failure."

The Bishop of LONDON briefly replied. With reference to the argument that the questions of false doctrine which would be frequently referred to the proposed tribunal would involve questions of property as well, inasmuch as the parties were holders of benefices, it must be remembered, that if they held benefices they held them upon condition of preaching the truth as it was taught in the church of England.

The Duke of CAMBRIDGE in stating that he intended to vote for the bill, said he was actuated solely by religious and conscientious motives.

The House having divided, the numbers were—

For the second reading, 51—Against it, 84

Majority.....33

A discussion on the Irish Poor Law took place in the House of Commons on Tuesday evening. The question was introduced by Mr. F. FRENCH, who contended that, in every respect, that measure had been a complete failure. When first introduced, they were told that the annual expenditure would not exceed £280,000; last year it exceeded £2,176,000. The rate of increase in the expenses of some of the unions had been most extraordinary; in the Ballina union they had, in two years, increased from £2939 to £52,282. He concluded by moving the following series of resolutions:—

"That it is the opinion of this House that no permanent system for the relief of the poor in Ireland can be carried out safely and beneficially to receivers or rate-payers, without a return to the principle of the original poor-law of 1838, by the strict application of in-door relief to all classes of paupers.

"That the system of appointment of vice-guardians with unconstitutional and unlimited powers of taxation has proved most objectionable, and should be forthwith abolished.

"That the present system of the administration of the poor-law in Ireland is unnecessarily extravagant, unsuited to the diminished resources of that country, and tends considerably to the demoralization of the people.

"That it is unjust to throw on one species of property, and that the most suffering, the entire support of the poor in Ireland."

LORD NAAS, in seconding the motion, called attention to the fact that all children above fifteen years of age were placed indiscriminately with adults of their own sex, from which as he alleged, the most fearful contamination had resulted. There were, at present, no less than 119,000 children, under the age of fifteen, in the workhouses, all of whom would, in their turn, be subjected to the evils arising from compulsory communication with the most abandoned of their sex. By order of the commissioners, girls of fifteen were drafted among the able-bodied women, who were almost all prostitutes. The result was that they were continually travelling in a vicious circle, from the workhouse to the brothel, and from the brothel to the workhouse.

SIR WILLIAM SOMERVILLE opposed the resolutions on the ground that they were not supported by fact, and because nothing had been said as to how they were to provide for the poor, in the event of such a calamity as that which lately befel Ireland. As regards the condition of the people, he was glad to say that it had much improved. The number of out-door paupers in the week ending on Saturday, the 12th of May, 1849, was 513,908; on the week ending the 11th of May, 1850, the number was 125,215, showing a decrease of 388,693, or, rather, more than three-fourths. There had also been a reduction in the charge for maintaining the poor in the workhouses. The average weekly charge for food for each, on the 11th of May, 1849, was 1s. 2d.; this year, for the corresponding week, it was only 1s. He trusted that the House would support him in resisting the resolutions.

Colonel DUNNE dwelt upon the enormous falling off in the Irish rental, and contended that, until the management of the affairs of Ireland were entrusted to herself, there would be no means of providing for the poor without applications to Government. He supported the motion, though it did not go nearly far enough.

Mr. SHARMAN CRAWFORD briefly opposed the motion, objecting to return to the principle of in-door relief.

Mr. POULETT SCROPE could not agree to the resolutions, because their effect was to pledge the House to go back to the time when there was either no poor-law in Ireland, or an inadequate one.

The House divided, the numbers were—

For the resolutions, 65—against them, 90.

Majority against Mr. French, 25.

The adjourned debate on the second reading of the Education Bill was resumed by Mr. ANSTEE, on Wednesday evening, who supported the measure, without pledging himself to all the details. He warned those who opposed the bill on the ground that the House had no right to withdraw social duties from the sphere of religious action, that they might, by carrying out this principle overmuch, degenerate into violent and ridiculous heresy. Those who would so act must be prepared to convert society into one great, wide-spread, universal Agapemone.

Mr. HENRY DRUMMOND endeavoured to show the difference between instruction and education. Learning was a luxury. A man's happiness was not made by it. It might increase his irritability and his self-sufficiency, but it gave him no increased means of happiness. It did not improve his morals. There was no connection between intellectual power and moral improvement. It was altogether different with education, which is simply the drawing forth what is good, and repressing what is evil. This work ought to be wholly carried on by the parents when the child is young, and by the church afterwards. Without the power of the church to do what is right, they could do nothing at all; and yet they were daily destroying the church, and substituting this theory of universal instruction in its stead. Such a system was utterly fallacious.

Mr. P. WOOD, after bearing testimony to the calm and temperate manner in which Mr. Fox had introduced the measure, tried to show that the work of education was going on at such a rate as to require no new stimulus from the adoption of a national scheme. Far too much stress was laid upon the objections made to religious tests in schools. Some of his friends established a school in which the Catechism was taught, but they stated that it would not be taught to any child whose parents objected. About 500 scholars came, and out of all that number, only five objected to the Catechism.

Mr. GIBSON said he had attended several public meetings, composed chiefly of working men, where the most enthusiastic feeling was displayed in favour of a national system of unsectarian education:—

"The position of the people of Lancaster in regard to this question was most peculiar, and showed that it fell most peculiarly on the Legislature to provide an unsectarian education for the people. What did the law now do? It declared that no child should gain its bread in any factory where flax, cotton, silk, and wool, or any of them, were the materials to be wrought with, unless he attended a school; but no step was taken by the Legislature to provide a school for such child. If the Legislature made it a condition that a child should attend a school, in order that he might labour to earn his daily bread, then, if there was any meaning in the words, 'religious liberty,' that Legislature was bound by a solemn obligation to provide an unsectarian school for that child at the expense of the public."

He could not understand why they should be jealous of the proposal of Mr. Fox; or how they could suppose it would check the valuable labours now going on in support of education. It was alleged that those who supported this bill were indifferent to religious education, because they wished to promote a system of secular instruction. To this he would simply reply, that they would leave the means for the religious instruction of the people more efficient than they were at present, because the teachers of religion would be able to direct their whole attention to that which was their special duty. The sum annually spent on the teachers of religion in Great Britain is about £10,000,000 a-year. No one proposed to take away any of those funds in order to provide secular instruction for the people, so that there was surely no want of funds for that purpose.

Mr. NAPIER contended that it was in a religious point of view that the state acknowledged its obligation to educate the people, and in no other respect.

Mr. Fox accused the opposers of the bill of misrepresenting its nature and object. He did not seek to exclude religion; he sought to extend instruction, founding his measure on the demonstrated principle, that something could be done, not in demolishing the existing educational institutions and reconstructing them, but in improving the agency now at work, and making it so harmonize with the new that a greater amount of good might be accomplished. He repeated some of the facts he had stated on introducing the bill, showing the deficiency of education in the country, which pointed, he thought, to some flaw in the existing system. Theological teaching, unaccompanied by expansion of the intellect and amelioration of the heart, took no root and produced no harvest. The divisions prevailing amongst educational bodies proved that something more was re-

quisite to keep education from retrograding, as it was really doing in some districts. He denied that the terms "secular" and "religious" were antithetically opposed. It was a monstrous, an almost impious, assumption that studying the works of our Maker led the mind away from religion. He regarded religious and secular instruction as auxiliary to each other; they could not be combined whilst so many diversities of opinion existed in matters of religion. The Church of England had a higher mission than secular education; its clergy were not meant to be schoolmasters. Moreover, whilst limiting its own teaching, it required an outlay of the public money, and Dissenters would not submit to be taxed for secular teaching if the money was to be handed over to the church, the deficiency of whose schools was denoted by the low standard of its schoolmasters. There were authorities, as well as precedents, for a separate agency for secular and religious instruction, which was indispensable to the attainment of the full amount of good—of an education that should not leave children ignorant of the most important earthly matters connected with their daily interests. He did not propose education as a panacea; but it was an essential condition, without which the best efforts to subdue or mitigate social crime and misery would lose their efficacy.

Mr. MUNTZ supported the bill. He did not object to church education, but he knew that the working classes were decidedly against the interference of the church in the matter. The question then was, whether their children should go altogether without education, or have such an education as this bill proposed.

The House having divided, the numbers

For the second reading, 58—against it, 287.

Majority against, 229.

The Marquis of LANDSDOWNE appealed to Lord Stanley, on Thursday evening, to postpone his motion on the affairs of Greece, lest its discussion might interfere with the negotiations now going on with France.

Lord STANLEY consented to postpone his motion till Monday week, but on that day, settlement or no settlement, he should bring it on.

The second reading of the Irish Parliamentary Electors' Bill was moved by the Marquis of LANDSDOWNE, who, in supporting it, said it was absolutely necessary for the preservation of constitutional government that our representative institutions should be really popular.

Lord STANLEY had given way to the opinion of some of his friends, who thought that this bill might be materially mended in committee, or he should have gone to a division on the present stage, but he would certainly divide on the third reading. The operation of the bill would be to create a low-class constituency, who would return one-sixth of our whole representation. He prophesied that a similar constituency would soon be demanded for England, with a similar result as regarded the representation.

Earl GREY defended the bill. It was absolutely necessary to make voting a popular institution, and to induce the people to look up to Parliament for the redress of grievances, instead of looking to out-door agitation.

The bill was read a second time without a division.

The House of Commons having gone into committee on the Factories Bill, on Thursday evening, Mr. ELLIOT moved an amendment for the purpose of legalizing the relay system under certain restrictions, on the ground that in various districts the mills were worked by water power, which failed in dry weather; and, therefore, the owners ought to be enabled to do extra work, while that power was plentiful.

Sir GEORGE GREY opposed the amendment, as being opposed to the spirit of the act. The physical effects of the relay system were unobjectionable, but they operated badly in a moral point of view.

Lord ASHLEY said he had been accused of deserting the operatives, by concurring with the Government proposition. He declared, before God, that he had done what he thought best; and, in addition to the sacrifices he had made, in advocating this subject, he was now about to conclude by sacrificing his reputation. He also opposed the amendment, which was ultimately negatived by 246 to 45. Lord Ashley then moved words the effect of which was to give children of tender years the same protection as that enjoyed by adult females and young persons, namely, that they were to work only from six to six o'clock.

Mr. WALTER supported the amendment, thinking the limitation of the hours of children's labour a necessary consequence of the limitation of that of young persons and females.

The amendment was also negatived by 102 to 72.

The bill, after considerable discussion, went through committee, and the House resumed.

The House then went into committee on the Metropolitan Interments Bill, beginning at the 19th clause, and the discussion engaged the House until midnight, when, clause 28 having been agreed to, the House again resumed.

INDIA.

The Indian mail brings papers and letters from Bombay to May 1, and Calcutta to April 20; but their contents are not important. The chief of the Affreedees have waited on Colonel Lawrence, and begged to be allowed to make peace with the British Government. It was at first suspected that their object was to while away the season for reaping their crops within the Kohat Pass, and that, this effected, they would renew their hostile operations. It has since appeared that they are sincere in their solicitations: and a correspondent at Peshawur states that the military authorities are anxious to agree to any terms, but that Colonel Lawrence, "who appears to understand the natives well, advises punishment first—forgiveness afterwards." It is said that the Affreedees deny all knowledge of the murder of Dr. Healey.

The papers give further details of the reverse at Oude, mentioned in the previous mail. It seems that the fort of Bettiah, occupied by the Oude insurgents, was invested on the 29th of March, and fire opened on the walls (composed of mud). This had no effect whatever, and the enemy, evidently with the view of entrapping our men, made a sortie. They were repulsed, and followed inside by our troops; but, instead of the latter finding themselves masters of the place, they discovered that they were literally blocked up in an inner square, commanded by the citadel, which was loopholed all round. No foe could be seen, but the invisible enemy kept up an incessant and deadly fire on the devoted party, who, of course, had not the means of retaliating. Lieutenant Elderton (a fine young man and a promising soldier) was here killed, together with many of our men; the gun-ammunition failed, and the remainder of the troops were compelled to retire in disorder, leaving a gun behind them, which impeded their return, some of the bullocks having been shot. The enemy abandoned the fort in the night. It is now being destroyed, and the neighbouring jungle cut down.

Dost Mahomed is said to be doing everything in his power to provoke and annoy us—his latest act being the interruption of some rafts of wood floating down the Cabool river to Peshawur for building purposes.

The *Oerland Bombay Times* says:—

"The Supreme Government have passed an act enabling the managers of charity-schools to apprentice the children, and magistrates of police to bind those that fall into their hands to learn trades and professions. The latter clause has been introduced by suggestions from Bombay, where schools of industry have long been in preparation for the reception of the destitute, and for the instruction in the improved practice of arts and handicrafts of all who care to resort to them. Government, for the past eight years, have been spending thousands of rupees monthly in endeavouring to instruct cotton cultivators in cleaning and picking cotton, by sending teachers to the districts. The Bombay plan is to open a school for all comers, and hundreds are expected to resort to it. In January the Court of Directors granted a superintendent for the schools—all they have for a long time past been waiting for. The moment the Board of Control gives their sanction, the schools will be opened—money, material, ground, tools, and work having already been secured."

The abominable postage system of India, which has so long been complained of by the local press, is about to undergo a thorough reform. The *Indian Times* announces authoritatively, that "a Post-office commission has been definitively fixed."

There is still a great deal of Cholera among the natives. It also appeared in a regiment of artillery stationed in Fort George Barracks, but by the timely removal of the men to tents, pitched on the Esplanade, the spread of the disease has been completely arrested.

An extract from a letter in the *Agra Gazette*, from Rawul Pindee, says:—

"The weather here now is delicious: we have showers almost daily, and the air is soft and cool all day long. The country around is one mass of verdure, and as yet there is no appearance of the hot weather: there is no station like this in India. The officers have all got seeds from Saharunpore, and are planting their compounds with apple, mulberry, apricot, and plum trees, which thrive wonderfully, and the men of the 53d are mad about gardening, every one having a bit of ground; the quarter-master is consequently besieged night and day with applications for spades, hoes, and rakes, which they are getting made as fast as they can, the men paying half, and the canteen fund half. One man got a bit of ground, which came to the officer's knowledge quite accidentally, when they went to inspect the wells: the man kept it quite a secret even from his comrades; but when it became known, it turned the whole regiment into gardeners. They grow cabbage, potatoes, lettuce, onions, &c.—A great blessing this is for the men."

WEST INDIES.

The news by the Pacific and West Indian mails are but scanty. Bolivia continues in an unsettled state. Cobija, the only port of the Republic, is entirely shunned, in consequence of the vexatious regulations enforced there by the Government, which had ordered all vessels to be searched for ammunition and fire-arms. Arrests and imprisonments had also taken

place, owing, it is said, to some apprehension of an invasion by General Ballivan.

New silver mines have been found in Copiapo. The Great Western left at Grey Town (Mosquito) her Majesty's ship Plumper, Commander Nolloth, who had been requested by Mr. Green, the British vice-consul, to remain on the coast for the protection of British interests. It was stated that intelligence had been received that a large force was coming down the San Juan river to attack the town.

From Port-au-Prince, Hayti, we are informed of the arrival there of the American corvettes German-town and Albany, with the steamer Vixen, enforcing a claim of the United States for 400,000 dollars, said to have been lent to Christophe.

There is nothing of political importance from the West Indies. The drought in some of the islands, particularly Antigua and St. Lucia, was very distressing—its duration and intensity unparalleled. In several of the northern parishes of Jamaica a disease, similar to the potato-rot, has appeared in the cocoa-fields. The probable aggregate yield of sugar in the islands is stated at—Porto-Rico, 125,000 hogsheds; Jamaica, 40,000; Barbadoes, 36,000; Grenada, 6000; St. Vincent, 9000; Guadeloupe, 25,000 barrels of 1000 lbs. each; and Martinique, 30,000 barrels.

The Jamaica Despatch notices the following instance of depreciation in colonial property:—

"A sugar-estate, consisting of above 2000 acres of land, with buildings and apparatus in good order—'Watermont,' in St. John's—the property of the Honourable Edward Thompson, was, on Tuesday, the 30th of April, knocked down for Mr. Andrew Scott, of this city, at £600! We have been informed that the coppers, still, and other apparatus alone are worth £300."

Another estate, the Battozelas Lust, on the coast of Essequibo, British Guiana, which in 1840 sold for £30,000, fettered recently but £1,200.

The shock of an earthquake was felt at Antigua on the 6th of May.

INVASION OF CUBA.

An expedition has at last set out for the invasion of Cuba. The preparations were made so secretly that the American Government was kept in ignorance of the matter till after the expedition had sailed. The laws of the United States have been successfully evaded. The ships with men and arms on board did not clear from any United States' port for Cuba; they were all for Chagres or some port on or near the Isthmus; and even now there is nothing known with absolute certainty, except that the expedition has actually sailed, having left piecemeal from New Orleans, New York, Baltimore, Mobile, and other ports. Hundreds of men, fully armed and equipped, left New York ostensibly for California via Chagres, but really for Cuba. And from New Orleans more than a thousand men left during the second week in May, in three sailing vessels and the steamer Creole. The exact point of rendezvous also is unknown. Some say Chagres, others the Spanish part of St. Domingo. The men were recruited in St. Louis, Louisville, Cincinnati, Kentucky, New York, Philadelphia, Baltimore, &c., and all sworn to secrecy. They are called the "Owls," or "Oussel Owls," and their secret association is a continuation and vast enlargement of that which was formed three years ago, for the purpose of founding the new republic of the Sierra Madre—last year for the invasion of Cuba, but broken up by the United States Government.

It is rumoured that at the depot of the expedition there is a supply of arms, ammunition, and provisions for at least 10,000 men; large orders for muskets and other arms having been executed in Birmingham. It is also said that there are 13,000 men attached to the expedition, 6000 of whom are already in arms. The expedition is to land, part at the Isle of Pines, part at Baracoa, a small port on the south side of Cuba, and thence an attack is to be made on San Jago, which, if taken, will become the focus or metropolis of the insurrection. The United States Government is already moving: General Taylor's orders being to intercept the expedition, and to prevent any vessels under the American flag from landing men and arms in Cuba. Owing to advices received from the south at Washington, a hurried meeting of the President and his Cabinet was convened—Mr. Meredith, Secretary of the Treasury, having been called out of church to attend it; at which it was resolved to adopt every possible measure to sustain the honour of the Republic, and its good faith in treaties with Spain and all other nations. By this time vessels of war have left Norfolk and several other ports in chase.

The expedition, however, has the start, and may prove formidable. The men are described as "a reckless and desperate set of adventurers, most of whom can hit a dollar with a rifle-ball at from 100 to 200 yards' distance."

General Lopez has issued addresses to the "Soldiers of the Liberating Army of Cuba," and also (to be distributed on landing) to the Spanish Soldiers and Cubans. The New York Daily Sun, which is the organ of the Liberating Party, and over whose

office floats the "banner of Free Cuba," speaks very confidently of the chances of success, reckoning partly on General Lopez's popularity, and partly on the disaffection even among the Royalists, occasioned by the proclaimed intention of the Spanish Government to remove all the officials of any long standing, for fear they should sympathize with the people.

The Daily Sun states the numbers already sailed at 4000, most of whom have served in the Mexican war. "The whole number positively engaged is 10,000." General Lopez and Staff left New Orleans on the 8th of May by steam; and, "so admirably were his operations carried out, that the Spanish Consul at that place, although his spies were out in every direction, did not know of his departure until the 10th."

The New York Herald gives the following account of the commander of this strange expedition:—

"General Lopez is a South American by birth, a Creole and not a Castilian. In the civil war which raged in the Spanish South American provinces, when only at the age of fifteen years, he felt compelled to take up arms, and acquired a high reputation as a soldier. Cuba became his country by adoption and marriage. While senator of the kingdom he studied closely the colonial policy of Spain. The repulse of the Cuban deputies fired him with a resolution to become the liberator of Cuba and to devote his life to the object. He resorted to various methods to make himself known and to gain personal popularity with the country people for the purpose of preparing them for a rising in favour of independence. One method was that of a volunteer dispenser of medicines and medical advice to the country people."

FRANCE.

The new French electoral law has been passed by a majority of 433 to 241, forty members not voting. It was promulgated in Paris, on Monday, signed by the President of the Republic, and countersigned by the Minister of Justice.

The Committee on the Law of Transportation has, in concert with the Government, struck out the amendment of Odillon Barrot, carried on the second reading, interdicting the non-retroactivity of the law.

The petition against the Electoral Bill published by the *Voix du Peuple*, and for which the editor of that paper is now under prosecution, was signed by 11,000 names. Printed forms of petition without the name of the printer were signed by 125,000 persons. Government require that both these classes of petitions should be sent to the Minister of Justice in order that those signing them might be prosecuted. Two of the petitions were from the municipal councils of Castelnaudry and Moissac, and as municipal councils are bound not to meddle with anything not of a local character, M. Faucher proposes that these petitions should be sent to the Minister of the Interior, with instructions to prosecute.

In consequence of the importance of the Hôtel de Ville as a strategic position, and of the attacks constantly made on it in insurrections and revolutions, the municipality of Paris has resolved to free it from many of the houses that surround it, whereby its facilities of defence will be increased, and at the same time the public convenience and salubrity will be promoted. The expense is estimated at between 6,000,000f. and 7,000,000f. A decree of the President of the Republic approves of the scheme.

The Minister of the Interior has caused a statement of the situation of the different branches of manufacture, building, &c., at Paris, together with the number of workmen employed therein, to be drawn up. As from this it appears that many workmen are unemployed, and that others are on strike, the Minister has directed the prefects of departments not to give passports to Paris to workmen who may not be able to produce written proofs that they are certain to obtain employment.

The Minister of Commerce has presented a bill in the Assembly for a grant for the establishment of public baths and washhouses, similar to those in London.

The director of the *National* has been condemned, by default, to one year's imprisonment and 3000 francs fine, by the Court of Assize of Paris, for a seditious article.

GERMANY.

Prince Schwartzenberg has left Vienna for Warsaw, to meet the Emperor of Russia. It is also expected that Francis Joseph will go to the same city at the beginning of June.

Lord Ponsonby had a farewell audience of the Emperor of Austria on the 28th ultimo. A Cabinet Council was held on the morning of the 29th, on the affairs of Hungary. It is reported that the project for the future organization of Hungary will be submitted to the approval of the Emperor of Russia.

The Berlin papers of the 1st inst. state that the Government for the League was to be instituted on that day. Most of the plenipotentiaries for the Council of Princes had been appointed.

Saxony had at last notified to Prussia its formal withdrawal from the League. It has never taken any part in its proceedings since the summoning of the Parliament at Erfurt.

The Prussian army in Upper Silesia is being reinforced by 30,000 men. The Silesian fortresses of Silberberg, Rosel, Glatz, Neisse, Glogau, and Breslau, have been in a state of defence for many months; Erfurt, Wittenberg, and Torgau are being armed. On the other hand we hear of the advance of the Austrian army of 40,000 men in Bohemia towards the Saxon frontier, and of the preparations of the Saxon troops (25,000 men) to join the Austrians.

The suppression of all the mechanics' and labourers' societies in Prussia is threatened by the Government. "Through their Central Verein it has been found they are in constant correspondence with the revolutionary and Socialist societies in Switzerland."

The Prussian Cabinet has also determined on the essential points of the repressive measures against the press. The chief of them are expected to be a reestablishment of the system of deposit or caution-money, suspension of the license of printers and publishers, and refusal of conveyance by the post.

The Congress of German governmental plenipotentiaries in Frankfurt will, in one of its next sittings, take into consideration the restriction of the press throughout Germany.

The Saxon Chambers have been dissolved by a royal message, in consequence of the Second Chamber having passed a vote of want of confidence in the Ministry on the subject of its attitude in the German question. The Chamber had also refused a loan, unless the German policy of the King was changed.

The Württemberg Assembly has, by a majority of 44 to 15, rejected the Government proposition for altering the Constitution, the proposed bill being "in its essential provisions, incompatible with the rights and welfare of the nation."

A new religious sect, called *Kossuthian*, is daily spreading in Bohemia, especially amongst the poor people. It is based on the principles of *Huss*, and the *Tchekian brethren*, and its believers call it the *Tchekian Creed*.

THE CHURCH AND THE LAW.

In the Exchequer Chamber, on Saturday, the case of the Queen *versus* the Reverend Moorhouse James, came on for hearing. The defendant, a clergyman of the Church of England, was tried at the last Liverpool Assizes, before Mr. Baron Alderson, for refusing to marry Henry Fisher and Ann Hardman. The facts proved at the trial were these:—On the 2nd of August last, Henry Fisher and Ann Hardman, having previously obtained a certificate from the registrar, under the provisions of the Marriage Act, presented themselves before the defendant at his house at nine p.m., and requested him to appoint a time to marry them, not later than the 14th. The defendant, having previously conversed with Henry Fisher alone, and been informed that instead of banns the registrar's certificate had been obtained on the matter, said, "If you will express a desire to be confirmed, I will marry you at any time." They, however, remained silent, and the defendant would not perform the ceremony. Previous to this they had lived together as man and wife, and continued so to live after the refusal to marry them. The defendant was convicted, but the judge reserved several points of law. The prosecution was altogether *ex officio*, and was instituted to try two great questions, and obtain the opinion of the court upon them:—

Mr. Bliss, for the defendant, argued that, according to the rubric of the Confirmation Service, no one could "be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." The logical inference was that no person not in a fit state to receive the Holy Communion at the time of the solemnization of matrimony, and, therefore, no person who had not been confirmed, or was ready and desirous of being confirmed, could claim to be married.

"Baron Alderson: How, then, could a Roman Catholic or a Dissenter be married to a member of the Church of England, for either would refuse to take the Communion or be confirmed according to the ritual of the Established Church?"

Mr. Bliss replied, "that it would be optional with the clergyman to refuse in such cases. The Rubric was altered in the reign of Charles II., in 1666. Previously all persons who came to be married were compelled to receive the Communion at the time; and the only alteration really made was, that they were now permitted to defer it to the 'first opportunity after their marriage.'"

He also contended that, though in the Canons there were penalties for refusing to bury or christen, there were none for refusing to marry; and that the Acts 1 Vict., c. 22, and 6 and 7 Will. IV., c. 85, were only permissive, giving the clergyman a discretionary power. The tender, again, was not sufficient; it ought to have been made when and where the parties tendering themselves could have been married; but here they went, after canonical hours, to the private house of the clergyman, and required him, not to marry them, but to appoint the 14th of August for that purpose.

Of this technical point the Judges took advantage to escape from the difficulty of possibly clashing with the Ecclesiastical Courts:—

"There had been no sufficient tender proved; it could

not be said he had refused to solemnise the marriage on the 14th of August, because on the 2nd he declined to appoint that day for performing the ceremony. The parties should have presented themselves in church in canonical hours, and demanded to be married. No man could be said to refuse to perform a duty who had been required to perform it at a time and in a place where it was impossible for him to comply with the request. The conviction must be quashed."

WATER FOR LONDON.

The General Board of Health has issued its report on the second point to which its attention was directed by the Royal Commission—the better supply of the metropolis with water for domestic and other uses. After enumerating the various qualities which good water possesses, the Commissioners condemn that of the Thames "as not only unfit for drinking, but for domestic use, on account of its impurity and excess of hardness from holding lime in solution." No sufficiently economical means is known of freeing the water from the elements which render it "hard." With a view to obtain an ample supply of good water for the metropolis, the most careful and extensive inquiries have been made by the Commissioners, aided by the department of the Ordnance Geological Survey, and after having examined a great number of places near the metropolis, they have come to the conclusion that Bagshot-heath is the place most fitted by nature and by circumstances as the receptacle of the greater proportion of collected water for the supply of London:—

"The portion of this district to which their attention was more particularly directed comprises an area of less than 100 square miles, lying east and west of a line from Bagshot to Farnham. The remaining district, which, although of the same bleak and barren character, is of different geological construction, consisting of the upper and lower green sands and gault of the green sand formation, which constitute the uncultivated sand districts draining into the east and west tributaries of the river Wey, is situated south of the chalk ridge, in the midst of which the town of Guildford stands. At this point the specimens collected at the surface immediately after the rainfall are of the highest degree of purity, being in large quantities not exceeding one degree of hardness; while that portion of the rainwater, also, which filters through an upper stratum of sand in parts of the district, and appears again at lower levels, after passing through a few feet of the upper stratum, is of an equal degree of purity. The improvement of most of these tracts has hitherto been given up in despair, and the growth of fir is recommended as the only agricultural purpose for which they are fitted."

"From this district there is derivable a supply nearly double the present actual domestic consumption, of a quality varying from one-tenth to one-third the hardness of Thames water, and of a purity equalling the general average of the improved soft water supplies of the districts which have yet been brought under examination."

Among other reasons adduced by the Commissioners in favour of the proposed scheme, they say:—

"That water obtained from siliceous sands, such as those which cover the tract above described, is proved to be of a quality only equalled in excellence by the water derived from mountain granite rocks, or slate rocks, or other surfaces of the primitive formations."

"That upon the best estimates which have been obtained, this water may be brought to the metropolis, and delivered pure and filtered into each house on the system of constant supply at high pressure, and at the same time, on the plan of combined works, the waste water may be removed by a proper system of drainage, at a rate not exceeding an average of 3d. or 4d. per week per house, or from thirty to fifty per cent. less than the present charges for defective water supply alone."

"That the saving in soap, from the use of soft water in the operation of washing (the expense of washing linen and other clothes being estimated at an average of 1s. per head per week to be nearly £5,000,000 per annum of the population of the metropolis) would be probably equivalent to the whole of the money expended at present in the water supply."

"That the saving in tea from the use of soft water may be estimated at about one-third of the tea consumed in the metropolis."

"That other culinary operations would be much facilitated by the use of soft water."

"That soft water is peculiarly suitable for baths as well as for washing."

"That soft water would prevent those incrustations and deposits in boilers and pipes which render hard water unsuitable for manufacturing purposes."

In the conclusion of their report the Commissioners express their concurrence in the principles laid down by the Health of Towns Commission, that the works for water supply and those for the drainage of the metropolis should be under the same administrative body; that such combined works may now be executed and maintained at a lower rate of charge per house than has heretofore been incurred under separate management; that the urgency of the public wants renders it requisite that the initiation and executive of such works should not be left to individuals giving casual attendance at board meetings, but must be entrusted to a few responsible and competent officers, who shall be paid for their services."

As the way now seems clear for an extensive series of sanitary reforms in this direction, we trust that no time will be lost in carrying out the recommendations of the Board.

PROTECTIONIST MEETING AT LIVERPOOL.

The grand Protectionist demonstration, which has for so long a period agitated the minds of the "friends of protection to the shipping, colonial, agricultural, and trading interests" throughout the country, came off on Thursday, at Liverpool.

About 3000 persons were present, amongst whom were the Marquis of Granby, M.P., Lord J. Manners, M.P., Mr. Christopher, M.P., Mr. St. George, M.P., Mr. Newdegate, M.P., Mr. Mackenzie, M.P., Mr. G. F. Young, Professor Butt, Q.C., the Reverend Dr. McNeill, Mr. Chowler, and about 250 delegates from the principal protectionist and agricultural associations throughout the kingdom.

The chair was taken at twelve o'clock by the Earl of Wilton. His lordship deprecated any attack upon the motives of those statesmen who had brought forward Free-Trade measures; but "would not extend the same indulgence to those by whom those statesmen had been impelled. It was for the meeting to consider

"Whether a class legislation, whether a pinching economy, whether starving the public service was a better mode of governing the country than the enactment of laws for the more equal distribution of the burdens on real property, and the fostering and encouraging of the industrial classes of the country, so as to give them greater ability to meet the necessary evils of taxation. (Great applause.) It would be for them also to consider whether it were not a fit and just subject for legislation to increase, and encourage, and protect the home market; and whether that were not a better system of legislation than looking for the cheaper productions of the foreigner."

In support of that view, he quoted the opinions of Adam Smith, who had said:—

"Though the returns of the foreign trade of consumption should be as quick as those of the home trade, the capital employed in it will give but one-half the encouragement to the industry or productive labour of the country. . . . A capital, therefore, employed in the home-trade will sometimes make twelve operations, or be sent out and returned twelve times, before a capital employed in the foreign trade of consumption has made one. If the capitals are equal, therefore, the one will give twenty-four times more encouragement and support to the industry of the country than the other."

Mr. S. Holme was there to protest against the course of recent legislation which

"Admitted the untaxed produce of other lands, and derisively called it free trade. Had we no taxes, and free trade in everything, and could other countries reciprocate with us, he should be a Freetrader to the full, and he doubted not but the indomitable skill of England would be victorious over the whole world. (Cheers.) Lord John Russell had denied that the operatives of this country were in a state of unparalleled distress, but he (Mr. Holme) must say that during the last thirty years he had never known such deplorable misery amongst the operative classes as he had witnessed within the last two years."

He warned the Manchester gentlemen:—

"The tillers of the soil had always evinced the most unswerving loyalty, and had kept our country safe when other countries were lit up with the torch of revolution. But let them render that enormous class indifferent; let the Crown be dependent only on the loyalty of the manufacturing districts, where there were materials ready to burst into a flame on the fresh application of the spark, and then they would see how long it would be before the monarchy would be undermined." (Cheers.)

Dr. McNeill made an "eloquent appeal" on behalf of the slaves. The meeting was also addressed by Mr. G. F. Young, Mr. Neilson, Professor Butt, Q.C., Lord John Manners, the Marquis of Granby, and others; the proceeding altogether occupying nearly seven hours. The resolutions were of the usual character.

SMITHFIELD MARKET.

The Commissioners appointed to make enquiries relative to the London meat-markets, have presented their report. It appears that from the time of Stowe, 1698 to 1849, the annual sales in Smithfield had increased from 70,000 cattle to 236,975, and from 540,000 sheep and lambs to 1,417,000. The attempts to enlarge the market to adapt it to this increased sale date only from 1833, since when not quite two acres have been added, making the whole area of the market now to amount to six acres and fifteen poles. In Newgate-market the business has increased even more rapidly: the average annual value of the meat sold there being estimated at nearly four millions sterling, while so inconvenient is the access to the market, that it has only one carriage entrance, by Warwick-lane, which is so narrow that two carts cannot pass each other. Leadhall-market is stated to be in a declining state, the business done there having diminished one-half within the last twenty years; and Farringdon-market is described as being almost altogether untenanted.

The Commissioners then proceed to report upon the plan of improvement proposed to them by the Markets Committee of the Corporation of London; the principal outlines of which are:—

"To retain only one acre of the existing site of Smithfield, and to form a new market, both for the sale of live stock and of meat, together with space for lairs for the cattle, by clearing an area of eleven and three-quarter acres lying west of the present market, and extending

on its boundary line from Smithfield Bars, in a north-west direction, through Greenhill's-roads to near Cow Cross-street, and in a line with that street westward till it intersects the new street in continuation of Farringdon-street, along which it runs southward to Field-lane, near Holborn, returning from this point eastward to the King-street entrance of the present market, of which it takes in the western corner. In addition to this area there would be a certain space appropriated to slaughter-houses. The projected market would provide room for tying 5000 cattle, and also for 36,000 sheep, 500 calves, and 1000 pigs. The approaches and thoroughfares would be far more spacious and commodious than those leading to the existing market, and there would be lairage for 1000 bullocks and 5000 sheep.

"Connected with this improvement is the plan of a new communication from Long-lane to Holborn. It is further proposed that the area of Smithfield-market, which according to this plan would be abandoned, consisting of five acres, should be appropriated for the erection of baths and wash-houses and for the accommodation of the hay-market, leaving an open space opposite St. Bartholomew's Hospital and next the entrance from Long-lane. It is also proposed to provide model lodging-houses adjoining for the accommodation of those who would be displaced by the alteration."

The cost of this improvement is estimated at £527,000, which the markets committee would provide mainly by additional tolls on the animals sold.

To this plan the Commissioners object:—that even the enlarged market would not be sufficiently large, nor capable of enlargement; that the beasts would still be stalled close to the most crowded thoroughfares, and the principal slaughter-houses be permanently fixed in a similar situation. The Commissioners also would not advise so large an expenditure as that contemplated by the City Committee. The Commissioners are of opinion that the market should be altogether removed from the centre of the metropolis. They think eligible sites may be found (though they abstain from indicating any particular site) on the northern suburb of the town, and they give the conditions which should be fulfilled:—that the area of the market "should afford room for a live-stock market, for an adequate provision for lairage, for slaughter-houses accessible to the public, and for stalls in which dead meat may be conveniently sold. It should also be so situated as to be approachable by the principal lines of railway; and the character of its neighbourhood ought to be such as to afford facilities for successive enlargements." They recommend that the Corporation of London should defray the expense of such market, and be empowered to levy tolls and raise loans, and that the government of the market should be vested in the Corporation.

With respect to Newgate Market, the Commissioners concur with the Markets Committee in considering it inadequate for its purpose, and approve of their proposal for abandoning its present site. They likewise suggest that, in case it should be determined to retain wholesale markets for dead meat within the City, a new market for the sale of meat be provided by the Corporation, either on a part of the site of Smithfield Market, or in some other convenient place within the limits of the City.

The Commissioners make some suggestions for altering the market-days, for regulating the driving of the cattle through the streets to the different private slaughter-houses throughout the town, and conclude by expressing their regret at the loss which the removal of the market would entail upon the retail dealers in the neighbourhood: they think, however, that the value of property will be enhanced.

PAUPERISM AND THE LABOUR MARKET.

Our reports of the labour market are much the same in their general character this week as they have been for some time. Altogether they are certainly not such as to give much cause for congratulation. It is true that pauperism is on the decline in some parts of the kingdom, but to a very small extent compared with what one would have anticipated considering the cheapness of food.

In the week ending the 18th ult., we have the pleasure of stating, there was a reduction in the daily average number of pauper inmates of the Birmingham workhouse, as compared with the corresponding week of last year, of 401; of children in the asylum a diminution of 90; and of tramps admitted to the workhouse a reduction of 306; making a total reduction in the number of in-door poor of 797; and a similar comparison with respect to the out-door paupers show a diminution of 4526; so that there were actually 5325 fewer paupers receiving relief during the week in question than at the same period of last year.—*Aris's Birmingham Gazette*, June 5.

According to a parliamentary paper just printed, there were on the 28th of February as many as 384,848 persons in Ireland receiving poor-law relief—comprising 239,682 in workhouses, and 145,166 out of workhouses.

The *Waterford Mail* states that the guardians of Dunbarrow union have contracted with a Liverpool house to despatch 200 females to Quebec, at £3 5s. each, including all expenses. The clothing of each will cost £1 15s., besides £1 to be given to each on landing, to take them up the country, so that it will only altogether cost £6 for every pauper, being considerably less than they could be supported in the poorhouse for a year.

A poor man, with the appropriate name of Bones, was

summoned for allowing the guardians of the Warmingford Union to maintain three children of his wife by a former husband. In defence the man said that his earnings were only 7s. a-week, and he found it impossible to maintain eight people on that sum. He had been nearly starved in the attempt, and at last took three of the children to the union, and left them there. The workhouse had been offered to himself and family, but he declined to go into it. The Reverend J. R. Smythies said that the parishioners of Warmingford ought to pay better wages than those of any other parish, because the land in it was so superior. The fact of the man having a dislike to go into the union was a proof to him (Mr. Smythies) that he was an honest and industrious man; as to his supporting eight people on 7s. a-week, it could not be done, and he would never sign the man's conviction except upon mandamus. The case was then dismissed.—*Exeter Herald.*

The *Lincolnshire Herald* contains a report of a Protection meeting, at Wrangle, at which a labourer is said to have described the condition of the class to which he belongs as exceedingly wretched. "Some in the parish have lived for days on Swede turnips and cabbages." The *Lincolnshire Times*, however, affirms that whatever distress there may be among the labourers, they themselves say they are better off with cheap food than they were when it was dear.

There is no improvement in the condition of trade in Paisley, so far as the working population are concerned. Large numbers are still out of employment, and have been so for many weeks past.

At Glasgow Hiring Market, on Wednesday, there was an extra supply of men servants, but the demand for them was so slack that the fees of those engaged were very much reduced. Women dairy servants were scarce, and readily obtained from £4 to £5 the half year. An aged farmer, whom we observed present, attributed the scarcity of women servants to the changed habits of the farmers' wives who instead of, as in his younger years, rising early and themselves doing the labour of the dairy, prefer laying long in beds, and drinking tea.—*Glasgow Chronicle.*

At last Jedburgh hiring market the demand for women was good, and wages were pretty fair; but men were in small request. House servants and bondagers, or hinds' servants, are engaged at this market. The latter occupation is one involving as much bodily toil and exposure as almost any negro could be called on to undergo. She has to be up by break of day in summer and milk the hind's cow, and be ready at six to proceed to work in the fields, and continue toiling on in the hardest work till evening—an amount of toil far exceeding what is endured even under the most unlimited factory hours. If the slaving system under which females toil in rural districts continue, it will be something like even-handed justice for our legislators to consider their case.—*Scotch Paper.*

The Rentfrewshire colliers struck work on Tuesday last upon the same principles as the Lanarkshire colliers, that is, for 4s. per day, and the redress of other grievances. The only difference between them and the Lanarkshire colliers is, that they have had weekly pay and no truck system; indeed they never had the latter, but they have had to bear a great deal of oppression.

The whole of the colliers in the Ayrshire district of Cunningham are now out on strike for 4s. per day.

A public meeting, called by requisition to the Lord Provost, has been held in the City-hall, Glasgow, to take into consideration the present distressed condition of a vast number of journeymen tailors, caused by the sweating system, and also to adopt measures to stop the progress of a system which engenders poverty, disease, and crime. The meeting was numerously attended, and resolutions were passed in accordance with the object of the meeting.

There are considered to be from 1600 to 2000 house joiners and carpenters in Liverpool and its vicinity, but we have no means of ascertaining exactly. The numbers fluctuate so much that sometimes there may be half as many more. This is owing to the means of communication from Ireland, Scotland, the Isle of Man, Wales, and other parts of England, being greater to this port than to any other in the United Kingdom. Hence one of the chief evils of our trade here. Liverpool being the point of attraction to all the above places, men come to this town who have been in the habit, perhaps, of receiving 14s., 16s., 18s., or 20s. per week. They go to an employer and crave work; he asks what wages they have been in the habit of receiving, and many of them tell the truth. He then offers them one or two shillings more; and the men, thinking they are improving their condition by taking it, accept of the work. This naturally leads to a reduction in the wages of those already employed. A few weeks since, a master-joiner in this town, who contracts for work from an extensive company of capitalists, went into Scotland, and engaged ten or twelve men. He agreed there, with each two of them, to do a certain piece of work in Liverpool, to complete which would take two experienced men a month. The men came here and worked for about a week, when, finding they could not earn money sufficient to support themselves, they left the employ, and were thus thrown into competition with others. Shortly afterwards, about twenty more men were employed at the same work, having every appearance of being brought in, like manner, from Wales and Ireland, as some of them had not left off wearing their grey frieze coats. Such a system must, of necessity, reduce the wages of the workman.—*A Joiner, in the Liverpool Journal.*

A STORY OF SHIPWRECK.

The following remarkable account of shipwreck and escape is taken from the *St. Vincent New Era and Journal*, of the 8th of May.

"The sloop *Star*, bound for Barbadoes, left St. Vincent

on the 3rd of May with twelve persons on board. When about twelve miles from Battawya, one of the seamen went below and found the vessel filling, owing to a plank having started. The pumps were set at work, but the leakage could not be kept down. After running five or six miles the sloop filled rapidly: she made one or two desperate plunges, when a seaman jumped overboard, and called out to others to do so immediately, or they would all be drowned. Some of the crew and passengers followed him, the captain, Mr. Bynoe, Miss Webb, Mrs. Gibbs, and her nephew, remaining on board.

"No persuasion could induce Miss Webb to quit, although it was not from fear, for, on being asked if she was alarmed, she replied very calmly she was not. She then had a tight grasp of the captain's hand, but, as the danger increased, she relaxed her hold, and when the captain jumped overboard a moment before the vessel foundered, the unfortunate lady drew back and perished. She had every chance of safety, as the dog house was alongside, being the first thing the captain laid hold of when in the sea. The boat had been cleared, but nothing was seen of it.

"Before the vessel foundered, and while others were jumping overboard, Mrs. Gibbs drew her nephew towards her and said that, as he was the cause of her being on board, if she was drowned he must go with her. She clasped him tightly, and made not the slightest effort either to save herself or the little boy. Three or four persons held on upon the companion, two or three on the vessel's hatch, and others took oars. The greatest danger was from the logs of wood (the *Star* was laden with fire-wood) floating about, and which inflicted as it did some heavy blows on the crew and passengers in the water. The following account of the escape of Mr. Bynoe, the young gentleman who remained on board till the last, was furnished by that young gentleman himself to the editor of the *St. Vincent New Era*. He says—

"As soon as I quitted the vessel, which I did at the same time as the captain, and some two or three minutes after the others, I struck out for the doghouse. The sloop instantly sunk, Miss Webb, Mrs. Gibbs, and her nephew going down with her. There was a little moonlight. A female passenger and her husband had hold of the doghouse. I observed a little boy floating, and I swam and took him to the doghouse. The current was strong and we made little progress, and I was obliged to go behind the doghouse to push it on. As this exhausted me and many held on I let go, which gave the others more room. I then laid hold of an oar and used it for a short time, but I thought I heard something blow beside me like a whale or porpoise, and I became alarmed and threw away the oar, determined to swim. Before leaving my companions in misery, I told them I would swim to Bequia and send them a boat; that if it came it would be a sign I was alive; if not, that I was drowned. They implored me not to leave them because I cheered them up. I now undressed myself in the water, not keeping on a vestige of clothing, and struck out with the greatest confidence in my power of endurance and swimming. Battawya was at this time just discernible. We were about five miles from it, and fifteen or sixteen miles from Bequia. It was four o'clock in the morning. The captain called to me, and I replied. I have since heard that he called me an hour afterwards, and as I did not reply, all gave me up for lost, as a very heavy sea was running at the time. I remained in the water until three or four in the afternoon, swimming all the time, at which time I reached Bequia. I was alongside the rock an hour before I could ascend it. The surf and heavy swells sometimes dashed me against the rock and at others drew me away from it. I twice despaired and placed my hands on my head, but I could not sink. I was completely exhausted, and suffered much in trying to land. I remained fifty hours on the Bequia Rock without food, water, rest, or clothes. I tried to eat a small shell-fish, but it made me sick. I was very thirsty, but I found relief in sea-bathing. Altogether I was sixty-two hours deprived of every necessary of life. While on the rock I hailed some vessels and boats, but was not heard. At length, the *Caledonia*, sloop, passed by. I hailed her, and she sent a boat for me. I had determined to attempt the next day to that on that on which I was relieved to swim to Bequia-harbour rather than die slowly. The bruises and cuts you see I got in attempting to land on the rock. I feel no inward ill effects from my sufferings. I was like a skeleton when I landed. The crew and passengers of the *Star* who were saved were brought to St. Vincent by the *Emily Strath*."

THE EXHIBITION OF 1851.

The Committee appointed to consider all matters relating to the building for the Exhibition of 1851 have sent in their report to the Commissioners. The Committee state that they have "examined the numerous plans so liberally contributed by native and foreign architects in accordance with the public invitation, exhausting in their numerous projects and suggestion—(245 plans being sent in) almost every conceivable variety of building. They have, however, arrived at the unanimous conclusion, that able and admirable as many of these designs appeared to be, there was yet no single one so accordant with the peculiar object in view, either in the principle or detail of its arrangement, as to warrant them in recommending it for adoption. The Committee, therefore, lay a plan of their own before the Commissioners—the principal features of which are the "reducing the whole construction, with the exception of the dome, to cast-iron columns, supporting the lightest form of iron roof in long unbroken lines, and by the whole of the work being done in the simplest manner, and adapted in all respects to serve hereafter for other purposes;" and the production of "an effect at once striking and admirable," by "a dome of light sheet iron, 200 feet in diameter, in order that the building in which England invites the whole world to display their richest pro-

ductions may afford, at least in one point, a grandeur not incommensurate with the occasion." The *Times* states that "the building will be about 2300 feet long, rather more than 400 feet across, and the roofed area will probably extend to about 900,000 square feet, or upwards of 20 acres. In the centre of the south front, opposite Prince's-gate, will be placed the principal entrance and offices. There will be three other great entrances in the centre of the other side of the building. Gangways 48 feet wide, clear and uninterrupted, excepting by seats, will connect the entrances, and at the intersection of these main lines it is proposed to form a grand circular hall for sculpture, 200 feet in diameter. Considerable spaces surrounding the old trees (which must be carefully preserved) will be fitted up with refreshment-rooms, surrounding ornamental gardens, with fountains, &c."

THE HIPPOPOTAMUS.

Professor Owen has just published a report on this valuable acquisition to the Zoological Society, from which it appears that the hippopotamus, now safely housed in its comfortable quarters in the Regent's Park, was captured in August, 1849, about 1350 miles above Cairo. The hunters having previously wounded its mother, had their attention attracted to the thick bushes on the river's bank, in which the young animal was concealed. When discovered, the calf made a rush to the river, and nearly escaped, owing to the slipperiness of its skin, and was only secured by one of the men striking the boat-hook into its flank. The hippopotamus is now only ten months old, and measures seven feet long and six and a half in girth at the middle of the barrel-shaped trunk, which is supported clear of the ground on very short and thick legs. The naked hide covering the broad back and sides is of a dark India-rubber colour, impressed by numerous fine wrinkles crossing each other, but disposed almost transversely. When Professor Owen first saw the beast, it had just left its bath, and he observed minute drops of a glistening secretion exuding from the pores, which are dispersed over the whole integument, and which the animal is provided with for the purpose of lubricating its thick hide, and thus preventing it from breaking. After lying quietly about an hour, the hippopotamus rose and walked slowly about its room, and then uttered a loud and short harsh snort four or five times in quick succession, reminding one of the snort of a horse, and ending with an explosive sound like a bark. The keeper stated that the sounds were indicative of its desire to return to the bath. The Arab opened the door and walked to the new wing containing the bath, the hippopotamus following like a dog, close to his heels. On arriving at the bath-room, the animal descended with some deliberation the flight of low steps leading into the water, stooped and drank a little, dipped his head under, and then plunged forwards. It was no sooner in its favourite element than its whole aspect changed, and it seemed inspired with new life and activity, sinking down to the bottom, and moving about submerged for awhile, it would suddenly rise with a bound, almost bodily out of the water, and splashing back, commenced swimming and plunging about with a porpoise-like motion, rolling from side to side, taking in mouthfuls of water and spouting them out again, raising every now and then its grotesque head, and biting the woodwork at the margin of the bath. The broad-rounded back of the animal being now chiefly in view, it looks a much larger animal than when out of the water. After half an hour spent in this amusement, it quitted the water at the call of its keeper, and followed him back to the sleeping room, which is well bedded with straw, and where a stuffed sack is provided for its pillow, of which the animal, having a very short neck, thicker than the head, duly avails itself when it sleeps. When awake, it is very impatient of any absence of its favourite attendant, rises on its hind legs, and threatens to break down the wooden fence by butting and pushing against it in a way strongly significative of its great muscular force. Its food is now a kind of porridge of milk and maize meal. Its appetite has been in no respect diminished by the confinement and inconvenience of the sea voyage, or by change of climate.

A TRADESMAN OUTWITTED.

In the Vice-Chancellor's Court, on Tuesday, Sir Launcelot Shadwell gave judgment in the case of Robson *versus* Lord Brougham. The plaintiff, a coach-maker, brought his action to recover of his lordship, as one of the executors of the late Lord Melbourne, for the hire of three carriages for seven years for the use of Lord Melbourne. The agreement for this hiring took place some few months before Lord Melbourne's death. The agreement was disputed by the executors, partly because of the improbability of such an agreement in the then state of health of his lordship; and partly because the word "seven" in the bill was in the handwriting of the plaintiff, and also because Lord Brougham had reason to doubt the accuracy of the transactions of the firm. Lord Brougham had himself paid a sum of £250 to Robson, without taking a receipt. He afterwards had an interview with Robson on the subject of the claim at his house in Berkeley-square, in the presence of his brother, William Brougham, Esq., when he adverted to the circumstance of no credit being given for the £250, and Robson positively denied such payment, and when reminded of the place and circumstances, still denied it. While such discussion was going on, Mr. William Brougham went to the place of business of the firm and looked at the books, and saw an entry of the payment of the £250, in June, 1835, made a copy of it, and returned to the house, on production of which he plaintiff could no longer deny such payment, but expressed himself willing to give credit for it, and did so then and there. That, under these circumstances, entertaining an impression unfavourable to the correctness of the mode of transacting

business of the said firm of Robson and Co., he caused the rest of the claim of £800 to be closely looked into, when numerous overcharges were detected, and the whole satisfied by a payment of £280. To this statement in the answer the plaintiffs excepted, and the Master allowed the exceptions, and the defendant having excepted to such finding of the Master, the case was now brought for the determination of the court. His Honour ruled, against the Master, that the exceptions must be allowed.

MURDERS.

An appalling murder has been committed at the village of Tushingham, near Malpas, in Cheshire, the murderer being a labouring man named Taylor, and the victim his own child, a boy about seven years of age. It appears that the attention of the neighbours was attracted by the younger children complaining that their brother was ill, and that they were shut out of the house and could not get to him. On looking through a window one of the neighbours discovered the boy lying on the floor weltering in his blood. An entrance was forced into the house, and it was ascertained that the skull of the child had been split with an axe. Taylor was found up stairs in bed, and was immediately accused of the murder. He was in a sullen state of mind, and being given into custody a coroner's inquest was held, when, after the depositions of the witnesses had been taken, he confessed himself guilty, and was committed for trial. Although in very poor circumstances, it does not appear that absolute want drove him to commit the crime.

On the 29th of October, 1848, a deal box, about fourteen inches square and ten and a half inches deep, sewn up in a piece of canvas, and which had the direction on it, "Mrs. Watson, passenger, Exeter, Devon," was found on the platform of the Slough station by one of the porters. As no one applied for it, after a few weeks it was brought up to London and placed in the lost property department. On Saturday last, the 1st of June, that being the annual day when lost property is examined, Mr. Bailey, the superintendent of that department, opened the box, and discovered, carefully folded up in a piece of calico, the body of a child about eighteen months old, but so horribly mutilated that its sex could not be discovered. It had all the appearance of a mummy, having been evidently pressed down in the box. A cambric handkerchief was tied tightly round its throat. The sexual structure was entirely removed, as if by some sharp instrument. There were cuts about the arms and legs, showing that there had been attempts to sever the limbs from the body. Mr. Collard, superintendent of police, and Mr. Seymour, manager to the company, have been attempting to discover the perpetrator of the murder, but without effect. At an inquest, on Tuesday, a verdict of "Willful murder against some person or persons unknown" was returned.

A man named Richard Hook, and Elizabeth Bubb, sister of his deceased wife, have been committed for trial at the next Gloucester Assizes on the charge of causing the death of Maria Hook, aged four years, daughter of the male prisoner, by keeping her without proper food and raiment. The body of the child weighed only six pounds.

A woman named Elizabeth Thew, aged only nineteen, and three months married, has been committed for trial at the Worcester Assizes for the murder of her child (a few weeks old) by throwing it down a coalpit.

It is said that the man who drove the car on the occasion of the murder of the unfortunate Mr. Mauleverer is disposed to reveal the whole particulars of the horrid transaction, of which there is no doubt he is fully cognizant. A second man, named M'Atvey, is in custody, charged with the offence.

MISCELLANEOUS.

The accounts from Osborne are of the same unvarying character, merely mentioning that, "the Queen and Prince Albert walked in the park and grounds," and that "the younger members of the royal family walked and rode as usual." On Tuesday the Duchess of Kent, accompanied by the Prince of Leiningen, left Frogmore House for Osborne, where they will probably remain till the 12th. It is understood that the Court will return to Buckingham Palace on the 18th instant.

Since the sojourn of Louis Philippe at St. Leonard's, he has been confined to his residence by a severe cold. The Queen of the Belgians has also been indisposed; but an improvement has taken place, and they are both in better health than at the period of their arrival. The Duchess d'Orleans, Count de Paris, and the Duke de Chartres have arrived at Marina.—*Brighton Guardian*.

The Queen of Spain has written an autograph letter to the ex-King of the French, earnestly inviting him to try a change of air in Spain, and to choose for his residence Valencia, or any other place of which the climate may be considered beneficial for his health.

An admirable full-length portrait of Viscount Palmerston, of the size of life, has just been completed by John Partridge, Esq., R.A. The picture is to be presented to Lady Palmerston by more than one hundred noblemen and gentlemen, members of the House of Commons, as a testimonial of their admiration of Lord Palmerston's public and private worth.—*Globe*.

Lord Cottenham has been raised to the rank of Earl of Cottenham, of Cottenham, in the county of Cambridge, and Viscount Crowhurst, of Crowhurst, in the county of Surrey.

At a meeting of the Court of Directors, held at the East India-house, on Wednesday, Lieutenant-General Sir William Maynard Gomm, K.C.B., was appointed commander-in-chief of the company's forces on the Bombay establishment.

We understand that Lord Gough and Major Edwardes will be proposed in Convocation for the Honorary Degree

of Doctor of Civil Law to be conferred upon them at the Commemoration.—*Oxford University Herald*.

At the races on the Plain of Sartory near Versailles, on Sunday, when Lord and Lady Normanby drove on to the course, it was remarked by every body that they met with the most cordial greeting from all the officials and other French persons of distinction who were present. Lord Normanby went into the stand which had been erected for the President, who shook him cordially by the hand, and remained for some time in conversation.—*Morning Post*.

Mr. Tufnell, Secretary of the Treasury, has intimated to the Government an intention of resigning his office before the expiration of the session. Rumours are afloat as to his successor. Names have been mentioned, but we incline to believe that the post will be conferred, at no distant period, upon Colonel Romilly, member for Canterbury.—*Weekly Chronicle*. [According to the *Globe* this announcement is premature].

Amongst the changes spoken of in high judicial and law offices, the retirement of Vice-Chancellor Wigram is confidently mentioned. In that event, it is highly probable that an act of Parliament will be passed to continue the office, and that it will be conferred on Sir J. Romilly, the Solicitor-General. It is nearly certain that Mr. Baron Rolfe will be elevated to the Chancery, or appointed "Chief Judge in Chancery," when the contemplated separation of the judicial from the political functions of the office is effected. A vacancy would thus be created in the Court of Exchequer, which would, of course, be filled by Sir J. Jervis, the Attorney-General, if he should think proper to accept the appointment. Mr. Cockburn and Mr. Page Wood will, it is understood, be Attorney and Solicitor General, when the occasion arrives.—*Weekly Chronicle*.

The members of the Nepalese mission have taken a mansion on Richmond-terrace, and purpose remaining in England three months. The more distinguished personages attached to the mission drive out daily, "honing." Last Saturday afternoon much interest was excited by their appearance in full costume in Covent-garden-market, where they passed nearly an hour, and in the evening they were present at Lady Palmerston's assembly. His Excellency General Jung-Bahadur Koowur Ranajee and the other members of the mission have expressed themselves highly gratified with their reception, as well as with all they have seen in this country. The presents he has in charge from the Rajah of Nepal to Queen Victoria are stated to be worth more than half a million sterling.

Senor Isturiz, Ambassador from the Court of Spain, arrived at Mivart's Hotel on Wednesday, attended by a numerous suite.

It is proposed to erect a monument in honour of Cowper, the poet, in Westminster Abbey, from a design by Mr. W. C. Marshall, A.R.A., exhibited at the Royal Academy in 1849.—*The Builder*.

Mr. Shepherd, one of the commissioners of Bankruptcy, having, on account of ill health, been unable for several months to take his seat in the court, has resigned his office.

It is said that Richard Bourke, Esq., son of Lieutenant-General Sir Richard Bourke, will be one of the two poor-law commissioners under the new act of Parliament abolishing the Viceroyship.

Mr. Alexander Mackay, author of the "Western World," delivered a lecture on Canada as a field for emigration, on Wednesday evening, to a crowded audience, at the Working Men's Institute, Pear-street, Westminster.

The celebrated Indian traveller, Mr. Catlin, has become the local superintendent in Texas of the Universal Emigration and Colonization Company, and is about proceeding to Northern Texas with the first body of settlers, about five hundred in number, to be followed by others from time to time.

There has been a great deal of talk in Paris for some time past with respect to the reconciliation of the elder and younger branches of the House of Bourbon. The difficulty is not so much among the adherents of the two families as among the members of the House of Orleans. Louis Philippe himself is anxious for the reconciliation, and is joined in that wish by the Dukes de Nemours and Montpensier. On the contrary, the Duke d'Aumale, the Prince de Joinville, and the Duchess of Orleans are opposed to it, and have done all they can to prevent it.

M. Thiers is about to pay a visit to London. Every member of the family of the King Louis Philippe, with the exception of the Duchess of Orleans, is anxious for a reconciliation with the elder branch. The Duchess's opposition is founded on conscientious scruples. She believes that by singing a convention or compact she would inflict a serious injury on the future prospects of her son. It is hoped that M. Thiers' influence with the Duchess will enable him to overcome her scruples.—*Times*.

Count de Montalivet, and MM. Vernet and Delessert, we are told, have already set out for the same destination, the object being to hold a conference with the Orleans' family touching political matters.—*Standard*.

We are assured (says the *Gazette de France*) that the Pope has sent, as a present to the President of the French Republic, a superb missal enriched with paintings. In the cover is a gold cross which belonged to Charlemagne. On the first page of the missal is the following inscription in the handwriting of the Pope:—"Dilectissimo filio Ludovico Bonaparte."

M. Lamartine is said to have obtained leave of absence from the National Assembly for two months, for the purpose of proceeding to Smyrna, to take possession of a tract of land presented to him by the Sultan.

Mr. Leon Faucher is talked of as the future French Ambassador in England, should existing difficulties be removed.

Dr. Rémy has just been charged by the French Government to go and study in Brazil the variety of the yellow

fever known by the name of "carnada." After quitting Brazil, Dr. Rémy is to go to Angola and Congo, for the same purpose.

Some time since M. Napoleon Bonaparte's pay, as representative, was sequestrated, on the application to the civil tribunal of a coachmaker named Vigoureux, who had a claim of fifteen hundred francs against him for a carriage. Pierre Bonaparte offered the coachmaker a thousand francs to remove the embargo on his cousin's stipend, but in vain. An application was made by the Bonapartes on Saturday to the President of the Civil Tribunal, who has decreed that when M. Pierre's thousand francs have been deposited Napoleon Bonaparte's legislative wages are to be restored to him.

The will of the late Marquis de Talara, Ex-Peer of France, is much talked of in Paris. Independently of 2,000,000, which the deceased has bequeathed to the Count de Chambord, 50,000, to M. de Chateaubriand, and 40,000, to M. Berryer, he has made the Prince de Montmorency-Lobek, his nephew, legatee of an estate worth more than 800,000, to assist him, as he expressed it in his will, in his work of relieving the unfortunate. M. de Talara was allied to the greatest families of France—to the Bethunes, the Luxembourgs, and the Montmorencys—names which have adorned the finest pages of French history. His father was equerry to Marie Leszinski, wife of Louis XV.; but his greatest honour consisted in his being the father of the poor, the protector and friend of the unfortunate. He distributed every year in alms, and in supporting philanthropic institutions, no less than 120,000. He has bequeathed 2,000,000, to the poor.

A sword duel took place on Tuesday in the Bois de Boulogne. The combatants were M. Amedee Achard and M. Fiorentino. The former received a breast wound, which was pronounced dangerous. The ground of offence was a libel published by the former against his antagonist.

The Emperor of Austria had a narrow escape from death during his stay at Trieste. In the evolutions of the fleet a shot from the gun went off by accident. The ball passed close to the Emperor, who observed, "It whistles merrily."

Kossuth's children left Pesth, by steamer, on the 26th ult., for Kutayah, in Asia Minor, where their parents are. They were accompanied to the quay by a crowd of persons, who bade them farewell in the most touching manner.

Marshall Radetzky is said to have resigned, in consequence of some misunderstanding with the Vienna Cabinet.

The Duke of Leuchtenberg (son-in-law to the Emperor of Russia) arrived at Lisbon last week from Gibraltar by the Russian frigate, Pallas. He has been received with great distinction by the Queen, whose first husband was his brother.

The Conference of Preachers of the Prussian Church has voted an address of congratulation and support to the Bishop of Exeter for his conduct in the Gorham case.

Dr. Gützlaff, the Chinese missionary, is at Berlin, where he has had several audiences with the minister of commerce for the purpose of affording information on the state of China, and the commercial relations of Germany, especially Prussia, with the Celestial Empire.

The King of Sardinia has sanctioned the law allowing a credit of 120,000 francs, for the erection of the machine for the perforation of the great tunnel of the Savoy railroad between Bardonecche and Modane. A hydraulic machine is to be erected to put the former in motion.

Letters from Stockholm state that Jenny Lind was to appear in six concerts, the first of which was to take place on the 22nd ult.

The *Madrid Gazette*, of the 30th ult., contains a decree, enacting that the heir to the crown, whether a prince or a princess, shall, according to the ancient custom of the monarchy, have the title, honours, and privilege of Prince of the Asturias.

Twelve hundred dollars have been contributed in this city for the benefit of Dr. Dick, the Christian philosopher. The Messrs. Biddle, publishers, of this city, have sold 141 copies of Dr. Dick's works, on the price of which they transmit to the author two dollars for every copy sold.—*Philadelphia Ledger*.

It is announced that Abdel Kader is dangerously ill at the Chateau d'Amboise, where he is detained a prisoner.

Letters from Jamaica dated May 8th, in an account of a meeting, consisting chiefly of emancipated labourers, held at Brown's Town, convened by the Reverend Mr. Alexander, of the Anti-Slavery Society, says:—"Several extracts from a paper published by Mr. Thomas Carlyle, in *Fraser's Magazine*, created much mirth among the black audience, and the heavy laughter at the absurdities it contained put all serious contradiction out of the question."

The *Nation* contains a very nervous appeal to the country on behalf of Mr. William Smith O'Brien, who is stated to be subjected to such severe treatment in the penal settlement of Maria Island, that both his reason and his life are in imminent danger. The article is headed "The Murder of Smith O'Brien," and purports to be written on private information.

Mr. Fagan, one of the members for the city of Cork, has issued an address to the electors, announcing his determination to retire from the representation as soon as the new Franchise Bill shall become law. He says:—"To be of any value you must either support the Minister in all his measures, and then you may get a few crumbs of patronage for your constituents, or you must join cordially the Opposition. You must belong to one or other of the Parliamentary parties. The Irish members can never form a distinct party in the House. There is no principle of cohesion amongst them, and when they enter Parliament they instinctively, with few exceptions, fall into the ranks at either side of the House. The mere independent member acting without concert with others can do nothing; and if he were to continue sacrificing

health and fortune to the end of his existence, he would effect no good at all commensurate to his own personal sacrifices.

The paupers in the workhouse of Limerick are in a perfect state of insurrection, and all the military and police of the city are on duty to suppress their riotous conduct, at the head of which are the females of the establishment, seventy-four of whom have been already committed to prison. The mayor and magistrates are on the constant alert, and the troops under arms. The paupers have destroyed all the locks, bolts, and bars of the workhouse, and go in and out just as they please.

Sir Richard O'Donnell, Bart., has 400 acres of flax growing on his estate in the county of Mayo. It will be a most productive crop, and yield employment to a vast number.

The *Irishman*, the organ of the Democratic portion of the Young Irelanders, did not make its appearance last Saturday, the proprietor having declared in his last number that he would resume the publication if he obtained 3000 quarterly subscriptions in advance.

The *Freeman's Journal* says that the Roman Catholic Primate has recently received a decisive letter from Rome, declaring that Roman Catholic clergymen cannot hold office in, or otherwise be instrumental in advancing the project of, the Queen's Colleges in Ireland, and that the Roman Catholic laity are prohibited from sending their youth to those colleges for education.

A memorial, signed by more than a hundred noblemen and members of Parliament, besides a great number of deputy-lieutenants and magistrates, has been forwarded to Sir George Grey for presentation to the Queen, praying for the establishment of a packet station on the coast of Ireland.

On the 15th, in the Canadian House of Assembly, Sir Allan McNab gave notice that he would introduce a bill to amend the "Rebellion Losses Bill," to prevent persons actually engaged in rebellion from receiving compensation.

The Nicaragua treaty has been confirmed in the American Senate by a vote of 42 to 10.

Funeral services were celebrated at Florence, and throughout Tuscany, on the 29th of May, the anniversary of the fatal battles of Curtatone and Montanara, in which the best part of the Tuscan youth fell combating an enemy three times their number.

The official *Venice Gazette* of the 29th ult. announces that, in consequence of the imperial arms having been taken down at Udine during the night from several public offices, the inhabitants of that town are henceforth to be arrested if found out of doors after eleven p.m. Priests, surgeons, physicians, and midwives are excepted from this measure.

The gates of Rome are now closed from eight o'clock at night to five o'clock in the morning, and unusual activity is observed among the French troops.

It is proposed to confer on the King of Naples the title of "Most religious King," on account of his devotion to the Holy See.

The *Observer* of Rome says that crowds of people are flocking, night and day, to see a miraculous picture of the Virgin, which is continually winking. "The satellites of Mazzini and Protestantism are furious" at not being able to deny the reality of the prodigy.

The Austrian court is becoming remarkable for the extraordinarily close observance of the rites of the Catholic Church: it exceeds even the bigoted practices which prevailed under the late Emperors, Francis and Ferdinand. The palace of Schönbrunn, where the court now resides, is daily crowded with priests, monks, and ecclesiastics of all kinds. Four masses are read daily; and on Sundays the devotion of the imperial family is displayed by its attendance at double that number.

The *Prussian Monitor* announces that sales of ecclesiastical property having taken place in the principality of Neuchâtel, the Cabinet of Berlin has caused it to be declared by the Prussian Minister at the Swiss Confederation that the sales of this kind which have taken place by the revolutionary authorities, or which might be made for the future, would not obtain the consent of the legitimate Government.

At Coesfeld the 1050th anniversary of the arrival there of a fragment of the true Cross was celebrated on the 25th ult., by a solemn mass, performed by the bishop of the diocese, and attended by all the clergy of the cathedral. The city was visited during the days of the fête by 50,000 pilgrims.

General Jochmus, late Minister of War under the German Central Government, has reentered the Turkish service, and is to proceed to Constantinople immediately to undertake the organization of the Turkish cavalry.

The insurrection in Kurdistan is not yet put down. Neither is that of Bosnia.

Abbas Pasha has just received a new mark of the gracious favour of the Sultan, who has sent him three full-length portraits of himself. They arrived in a Turkish steamer, in charge of a pasha, and were escorted to Cairo by four battalions of troops in their best dress, and by military and naval bands of music. It is, however, very contrary to the tenets of the Mahomedan religion to show such veneration for paintings.

Troops are being sent from Copenhagen to Jutland, where there is already assembled a force of nearly 10,000 men.

The French Minister of Commerce has offered 10,000*fr.* to any person who shall discover a remedy for the contagious disease now prevalent among horned cattle.

The *Monitor*, in noticing the presentation by the Minister of Commerce of a bill for the establishment of public baths and washhouses for the advantage of the working classes, gives an account of the extent to which establishments of this kind have been useful in England, and states that several towns in France have expressed a desire to avail themselves of a portion of the money

for which the minister has applied to the National Assembly, offering to complete from the municipal funds the amount that may be required.

M. Emile Girardin was tried on Wednesday for having circulated a petition against the Electoral Bill without the printer's name being attached to it. He was acquitted; but M. Plow, the printer, was condemned to pay 3000 francs and costs.

By a decree of the Commander of the fifth and sixth military divisions, the publication and sale of the *Mystères du Peuple*, by Eugène Sue, is forbidden in the departments of the Rhone, Ain, Isère, Loire, and Drome. The translations have also been seized in Germany.

A letter from Dreux states that all the crops, of every description, in that neighbourhood have been destroyed by a hail-storm. The hailstones were as large as pigeons' eggs.

A meeting of clergy and laity will be held before the close of the present month, in London, to pass resolutions with reference to the present alarming crisis of the Church of England.—*Morning Herald*.

The sixth annual meeting of the Society for Improving the Condition of the Labouring Classes, was held on Thursday evening in St. Martin's Hall, Long-acre, Lord John Russell in the chair. There were also present the Marquis of Westminster, the Earl of Harrowby, the Earl of Galloway, Earl Waldegrave, Lord Redesdale, Lord Ashley, Lord Feversham, Lord Ebrington, Lord Robert Grosvenor, M.P., Mr. Pusey, M.P., Sir Harry Verney, M.P., Mr. Page Wood, M.P., &c. The body of the hall was well filled on the occasion, a great proportion of the meeting consisting of the working classes. The principal speakers were:—the Chairman, the Earl of Harrowby, the Reverend Mr. Champneys, and Lord Ashley. An attempt was made to disturb the proceedings by Mr. G. M. Reynolds, supported by a small body of followers, but the general voice of the meeting being against him, he was forced to remain silent.

A meeting of the electors of Finsbury took place at the Belvidere Tavern, Pentonville, on Tuesday evening, to take into consideration the present neglected representation of the borough, consequent upon the continued absence of Messrs. Wakley and Duncombe from their parliamentary duties. Letters from both gentlemen were read. From Mr. Wakley, announcing his intention (provided no amendment took place in his health) to resign at the termination of the present session of Parliament; and from Mr. Duncombe, announcing his restoration to health, and his determination at the close of the session to resign, and once more appeal to the suffrages of the electors of Finsbury. The meeting expressed itself satisfied, and passed a high eulogium on Messrs. Wakley and Duncombe.

A public meeting was held at the Crown and Anchor, Strand, on Tuesday evening, with the view of promoting the efforts at present being made to obtain a reform in the Court of Chancery, as regards the time occupied and the expense entailed in the prosecution of suits. Mr. G. Walter in the chair. Mr. Acland moved the first resolution, which was as follows: "That the Court of Chancery, which in theory is a court of equity, is practically an engine of unprincipled extortion and heartless oppression; that many millions of property are cruelly withheld from the rightful owners by complicated and dilatory proceedings, which injured suitors, reduced to pauperism by unwarrantable extortion in the shape of costs, linger out a hopeless existence in our poorhouses and gaols, or seek relief from their grievous wrongs by suicide. That this meeting considers that the continuance of such a court is a libel upon Christianity, an outrage upon society, and a disgrace upon the legislature and government of the British empire." Dr. Ogilvie seconded this resolution, which was carried unanimously. Other resolutions, pledging the meeting to support the association in agitating for a reform in the Court of Chancery, were also agreed to.

The annual meeting of the London Charity Schools took place on Thursday at St. Paul's Cathedral.

The circular has gone forth to summon the British Association to meet at Edinburgh, on Wednesday, the 31st of July, under the presidency of its founder, Sir David Brewster.—*Scotsman*.

The annual national archery meeting, hitherto held at York and Derby, is to be held this year in Warrender Park, Edinburgh, in the month of July.

The operation of floating the third great tube of the Britannia-bridge across the Straits to its position between the towers of the bridge is to take place on Monday, the 10th inst., the next spring tide.

A vacancy having lately occurred in the office of sub-inspector of factories in the Midland district, Sir George Grey has not filled up the place, and has ordered the duties to be performed by the other sub-inspectors.

In the Court of Exchequer, on Thursday, Sir Fitzroy Kelly, in a five hours' "uninterrupted flood of impassioned argument," moved, on behalf of the Bishop of Exeter, for a writ to Sir Herbert Jenner Fust and to the Archbishop of Canterbury to prohibit them from carrying into effect the judgment of the Judicial Committee of the Privy Council in the matter of the appeal of the Reverend Cornelius Gorham. The court took time to consider its judgment.

The arrival of the City of Glasgow screw steamship, from New York, in 144 days, has occasioned much satisfaction to all parties interested in extending the communication with America; the fares by this vessel being little more than half the sum charged by the Cunard and Collins lines. It is seen that, if her short passage be maintained, she will be likely to necessitate a reduction in the existing scale, which has been so long upheld without alteration, and which even the active competition from the American side has not disturbed.—*City article of the Times*.

A fire took place at the extensive works of the East London Water Company, situated on the banks of the river Lee, a Old-ford, near Bow, Middlesex, by which

the whole of the interior and roof were destroyed. The machinery of the engine sustained very considerable injury, partly by the action of the fire and partly from the roof falling upon it.

The aviary of the Liverpool Zoological Gardens was burnt to the ground, on Monday night, through some of the fireworks which were displayed on that evening dropping on the thatched roof. Several of the birds were scorched to death.

A fatal explosion has taken place at Usworth Colliery, near Gateshead, Durham, by which fifteen persons have lost their lives, and five others have been dreadfully injured. It is said that the mine has been worked by the long wall system, which is more dangerous than the pillar working. On Tuesday a public meeting was held at Newcastle-on-Tyne to adopt a petition to Parliament to appoint an inspector of mines, and the petition is now in the course of signature.

At an early hour on Saturday morning, a man having the appearance of an engineer took it into his head to close Temple-bar, and with a strength and adroitness that were perfectly marvellous, with a single swing at each, drew both the ponderous doors closely together, and thereby prevented all ingress or egress to or from the City. The police succeeded in forcing open the half door on the north side, but the other half baffled all their efforts till they obtained the assistance of the strong-armed fellow who had closed them.

Mr. Robert Dundas Ione, a solicitor, aged thirty-three, drank prussic acid, on Thursday week, to escape from pressing monetary difficulties.

A Paris tailor, named Fabien, has just sent out to Haiti the mantle which the Emperor Souleouque purposes wearing on the day of his coronation. It is of crimson velvet, shot with gold, and is richly ornamented with precious stones. The price of it is £2000.

Dr. Macrae, civil surgeon at Howrah, has, according to the *Indian Times*, discovered a new and most successful mode of treating cholera patients. He causes them to inhale a certain preparation of oxygen gas, which communicates a strong stimulus to the frame, and finally throws the patient into a refreshing sleep. On awakening, he finds himself restored to health, with the exception of the general weakness which always succeeds any physical prostration.

At Hopperton Wakes, last week, there was a match at tea-drinking among "the ladies" for a new dress. The conditions were, that the one who drank the greatest number of cups in twenty minutes was to have the prize. A young woman of the village, who came ten minutes after the party had sat down, was declared the winner, having drunk twelve cups in ten minutes; of course the tea was seasoned with "Jamaica cream."—*York Herald*.

Mr. Aaron H. Johnson, who went out to California in the barque *Suliste*, about a year ago, from Bangor, was in this city on Wednesday. He had made the passage round Cape Horn, amassed forty-four pounds of gold dust, and returned to his native state, via the Isthmus, in about a year. He realized most of his wealth from the manufacture of shingles, to which he applied himself exclusively while in California; worked his passage to Panama as fireman of the steamer, footed it across the Isthmus with his effects in a pack upon his back, got passage in the steamer to New York as fireman, &c. He has not shaved himself since he left home.—*Portland (U.S.) Advertiser* of May 10.

A young Neapolitan, named Rulli, alias Luigi Barbara, who served during the war as an officer in Garibaldi's corps, fell in love with a young Roman lady. On the departure of Garibaldi's legion from Rome, the lover assured his mistress that, if he survived, and the fates permitted, he should not fail to return and marry her. He arrived, God knows how, at Constantinople, and succeeded in obtaining a commission in the Turkish army, and, more still, got permission to return to Rome for his *cara sposa*, who finds him doubly enchanting in a *Fex* cap and Turkish uniform. He is to be off again in a day or two, but meanwhile he proudly struts the streets of Rome, protected by the insignia of the Sublime Porte.—*Roman Correspondent of the Daily News*.

Every one who has passed through St. Paul's-churchyard to Cheapside, on a rainy day, must have noticed the Hindoo crossing-sweeper, who, for years past, has stationed himself at the north east angle of the cathedral, ready to receive the most trifling donation in remuneration for his services. A day or two ago he was at his post as usual, when the attention of the Nepalese ambassador, who was passing at the time, was attracted towards him. His excellency entered into conversation with him, and the result was that he was seen to scramble into the carriage, and take his seat by the side of his excellency, who immediately drove off. It is stated that our ex-crossing sweeper is engaged during his excellency's stay in this country, to act as interpreter to him and his suite.

An account of Mr. Prince, of the Agapemone, is given in a short pamphlet written by Arthur Augustus Rees, minister of the Free Chapel, Sunderland. This gentleman was, it appears, for seven years, 1836-43, the bosom friend of the "Servant of the Lord," from the time he entered as a student at St. David's College, Lampeter. During a portion of this period he describes his life to have been most exemplary. "The forenoon was given to study, and the rest of the day to prayer, the Bible, and meditation." The life and writings of Gerherd Tersteegen fell into his hands, and soon a change was perceived in him. He became more desirous to perform the Divine will, even in the minutest affairs of life. At length he determined not to say or do anything without some intimation from above. "For example," writes Mr. Rees, "if Mr. Prince were about to take a walk, and there were every appearance of rain, he would not carry out his umbrella without first seeking the Divine will." He soon abandoned his own judgment altogether, and, from believing that he ought to renounce it, he came at last to believe that he might act contrary to it.

POSTSCRIPT.

SATURDAY, June 8.

The House of Lords was enlivened last evening, by a rather warm discussion, in which Lord Brougham, the Marquis of Lansdowne, Lord Stanley, and Earl Grey were the chief speakers. The debate was opened by Lord Brougham, who wished to know whether Ministers had taken any steps with reference to the piratical expedition against Cuba, or whether they could say that the United States Government was strong enough to prevent its own subjects from fitting out piratical expeditions.

The Marquis of LANSDOWNE could give no further information on the subject than was contained in the public prints. The United States Government had not only disclaimed and repudiated the expedition, but had given orders to the commanders of its squadrons to stop and prevent it.

Lord BROUGHAM contended that all civilized nations were bound to give help against pirates, and that the commander of any British cruiser would be negligent of his duty if he did not aid the Spaniards against these pirates.

Lord STANLEY complained that no information had been given as to what our Government intended to do in the matter. He wanted to know whether any instructions, and if any, what instructions, had been sent to the commanders of our squadrons in the West Indies, in reference to this expedition.

The Marquis of LANSDOWNE: I can distinctly state to the noble lord that the matter has more than once formed the subject of communication between our Minister and the American Government; and I have, further, the satisfaction of assuring him that the American Government takes the same view of the matter that we do.

Lord STANLEY: The noble marquis does not seem to have heard my question. I did not ask what the American Government had done, but what her Majesty's Government have done. I asked whether any, and if any, what instructions had been sent out to the admiral commanding on the station in relation to this expedition?

The Marquis of LANSDOWNE: I am certainly not prepared to answer a question of that kind without notice having first been given of it.

Lord STANLEY: The noble marquis, I am sure, will do me the justice to believe that I knew no more of this question coming forward than he did; but as the subject was brought forward, and as I imagined that the occupation of Cuba was not a subject that would be viewed with indifference by her Majesty's Government, I did think that some instructions would have been sent out to our Admiral on the station; and this House has a right to know whether that be so.

The Marquis of LANSDOWNE: All I think it necessary to say is this—that the subject has engaged the attention of her Majesty's Government.

Lord STANLEY: Have any instructions been sent out? Earl GREY: My lords, it is contrary to all practice—it is contrary to the duties of her Majesty's Government—to answer such a question. For my own part, I have to say most decidedly, that I think it would be a breach of our duty if we were, in the present state of affairs, to give any answer whatever to the question which the noble lord has put.

Lord STANLEY: I am not to be taught my duty by the noble earl opposite. (Hear, hear.) It is the right and duty of every peer in this House to ask any question whereby he can ascertain whether her Majesty's Government has performed its duty on a matter which concerns deeply the honour and the interests of this country. We have a right to ask whether any instructions have been sent to our commanders in the West Indies, especially as it appears that this matter has been thought worthy of being made the subject of intercommunications between our Government and that of the United States. I have put a question to her Majesty's Ministers, and I wish to know whether they will give me any answer at all?

Lord BEAUMONT was rising to speak, when Lord Stanley waved his hand, saying, at the same time, "No, no!" Lord Beaumont, however, persisted in his attempt to speak; on which

Lord STANLEY said: My lords, I put a question to her Majesty's Government—it is for them to give an answer or not; but let them say whether they will give or withhold the information.

The Marquis of LANSDOWNE: Does the noble lord mean to say that no other peer is entitled to speak but himself? The noble lord behind me (Lord Beaumont) has a right not only to make such observations as he may choose, but also to ask a question as well as the noble lord.

Lord BEAUMONT: I must say that I am surprised at the noble lord opposite pressing his question upon her Majesty's Government after the answer he has already received. My noble friend made answer that the subject was under the consideration of the Government, and I maintain that in the present position of affairs any other fore to urge upon my noble friend not to allow any other answer to be given, because with that answer I maintain it is the duty of the house to be content in the present position of affairs.

Lord BROUGHAM: I am not aware that the duty of this House is anything like the duty which my noble friend opposite seems to think it is—the duty of stopping our inquiries or discussions because we are bound to rest am perfectly satisfied with the answer of the Government. I, for one, that has been given by those members of the Government who are in the secret is, that there is no secret at all—(laughter)—in short, I think all that my noble

friend has said amounts only to a roundabout and verbose manner of saying a very simple thing—that he knows absolutely nothing whatever on the subject. (Laughter.) As the subject seems to ruffle, I will say law of nations that these invaders, whether 8000 men or two men, must be considered pirates.

The Earl of ABERDEEN: There is one consideration which makes the question of my noble friend perfectly natural. During the whole of the preparation for this expedition we were on no friendly relations with the Spanish Government; and, therefore, it was natural for my noble friend to inquire whether—not from our affection for Spain—but whether a regard for British interests has led her Majesty's Government to take proper steps to coöperate with other powers against this piratical expedition. If it can be supposed that our alienation from the Spanish Government could make us lukewarm in such a matter, blame would certainly attach to her Majesty's Government. (Hear.)

Earl GREY: I do not know what the noble lords opposite want. They have heard my noble friend condemn these proceedings quite as much as the noble and piratical nature. He has also stated that the American Government had condemned the expedition. It is a totally different thing to ask the opinion of the Government on such a question, and to inquire whether any and what instructions have been sent to the naval commander-in-chief as to his interference with what is going on. Your present moment, would not be fitting—at least until further accounts are received from that quarter of the world. No one doubts the right to object to piracy—the only question is as to the extent of our interference.

The subject then dropped.

In the House of Commons, last evening, Mr. J. STUART said it was understood that the Government, instead of selecting from the bar some gentleman of great talent and legal acquirements to fill the office of Lord Chancellor, had actually put the Great Seal in commission. From this the greatest inconvenience must accrue to the public, as the commission was to consist of two of the equity and one of the common law judges. The two equity judges had three or four days in consequence, which must be a great inconvenience to the public, and he was desirous of knowing how long this arrangement was to be continued?

Lord J. RUSSELL was quite sensible that great public inconvenience must arise from the course pursued, but it would be a greater evil to appoint any one to the Great Seal before the Government had decided as to the course to be pursued with respect to the duties of the office, whether as regarded his judicial character, its appellate jurisdiction, or its Ministerial functions. He hoped the Great Seal would be in commission but for a very short time—indeed, he would state on Monday fortnight the result of the deliberations of the Government on the subject.

The House went into committee on the Metropolitan Intermments Bill, which was resumed at the 24th clause. The discussion upon a variety of verbal amendments to the subsequent clauses occupied the remainder of the evening. The 29th, or compensation clause, was the principal subject of debate, and more than one division was taken upon successive amendments for reducing the sum to be paid to the metropolitan clergy for each burial in the proposed extramural cemetery, which the Government has fixed in the bill at 6s. 2d. Considerable majorities were recorded against the amendments, but the objectors persisting, the clause was ultimately postponed, and the chairman reported progress, upon the understanding that the committee of the bill will be proceeded with at a morning sitting on Tuesday next.

Colonel RAWDON having put some queries touching the condition of the pictures in the National Gallery,

Lord JOHN RUSSELL said that in the course of next week he intended to move for a select committee to investigate some information which had lately come into the hands of the Government on the subject of the Gallery, and which included a further report from the gentlemen who had been instructed to inquire into the condition of the paintings. Some communications had been exchanged with the trustees of the Royal Academy, who were willing to coöperate in any arrangement that would place the for the reception of the works of art appertaining to the national collection.

By the arrival of the American steam-ship Pacific, at Liverpool, yesterday, we have one day's later news from New York. The most important intelligence by this arrival is that relating to the pirates expedition against Cuba.

The latest dates from Havannah are to the 9th ult., at which time all that appears to have been known was, that on the 17th General Lopez with 500 men, had taken Cardenas, a small town on the north-west side of the island, about one hundred miles east of Havannah, and forty miles from Matanzas. The garrison consisted of one company of about sixty men, who made but little resistance; they were

driven into a church, and after losing three men, surrendered. In addition to this, rumour states that the force under General Lopez had increased to 2000, and that he was already half way on the road to Matanzas. The garrison in the latter town was 1500 strong, and was to be reinforced by a detachment of 800 troops who were sent from Havannah on the 20th.

The following account of the capture of a number of the pirates is from the New York papers:—

"On the 16th news was received at Havannah that a large force was collected on Women's Island, near Cape Catoche, Yucatan. The General of Marines, with several vessels, and about three thousand men, started immediately for that point. Just before the Ohio left, the Pizarro came in with 105 prisoners, taken from that island. It was said that they were mostly Germans and Irish. The report was that they were to be shot that day, at twelve o'clock, or at least every tenth man shot, and the rest confined in the dungeons of Morro Castle. The force on the Creole, with which General Lopez effected the landing, is only a small part of the expedition. It is known that some ten or twelve vessels probably to land simultaneously at different points. The railroads to Cardenas had broken up merchants and bankers in several places. The their money, plate, &c., into the fort, for safety. The Ohio, Georgia, and Falcon were compelled to anchor at the entrance of the harbour. The Ohio was compelled to anchor outside of the guardship, with the guns of the Moro and Cabanas Castles bearing upon her, she drawing sixteen feet of water under her stern, and Captain Schenck felt bound to make a protest. The Captain-General said, 'He can go to sea, as no one ever, that the Ohio was waiting to transfer the California yet arrived. No communication was allowed between the passengers while in port—not even between the officers—until a permit was obtained from the Captain-General. The Ohio was detained more than fifteen hours after she was ready for sea, waiting for a permit to transfer her passengers.'

The greatest excitement prevailed at Havannah, amounting almost to a panic. The city was under martial law, and several thousand militia had been enrolled. The resident foreigners have all been called upon to enroll. The Havannah Gazette contains a proclamation from the Captain-General, declaring the island to be in a state of siege. The Boston Mail, on the authority of a Spanish gentleman from Porto Rico, says:—

"The planters on the island, while admitting the benefits a connection with the United States would extend to them, deem the revolution which must precede the consummation too hazardous a step, and would rather allow affairs to proceed in their wonted course than see them diverged from it by violence. The military preparations are most extensive—5000 regular troops are at Porto Rico, and 20,000 at Cuba. The whole militia of the country is organized, with a staff always kept on regular pay. The commissariat is well provided; and 50,000 armed men could be brought into the field, fully equipped and accounted—half of them well-drilled and disciplined soldiers. The same authority says it is difficult to conceive in what quarter money has been subscribed for the Cuban expedition, for the mercantile community and the planters regard with fear any proceedings likely to lead to hostilities which would make their lands the battle-ground."

The conferences in Warsaw have concluded rather sooner than was anticipated; for it appears by the latest advices that the Prince of Prussia left on the evening of the 1st instant for St. Petersburg, to visit the Empress, on the express invitation of the Emperor himself. He will remain a week in St. Petersburg. Of the results of the conference nothing has yet transpired.

The bill presented on Tuesday to the French Assembly, demanding a credit of 2,400,000fr., to increase the sum granted to the President of the Republic, has been printed, and was on Wednesday distributed to the representatives. It was to be submitted to the bureaux yesterday, and a committee of fifteen members appointed to report on it. It is now expected that the bill (of which it is supposed the Government will make a cabinet measure) will pass. It is said that, in the event of its being rejected, a determination has been taken at the Elysée to cut down the Presidential establishment to the modest limit of a private citizen's style of living. The horses and equipages will be sold, servants dismissed, and entertainments stopped.

By the upsetting of a barge on the Wesel, last week, nearly 100 persons, forming part of a religious procession on a convent near Neumark, were drowned; the greater part of the pilgrims were women.

The Cologne Gazette announces that the fortress of Erfurt has been placed in a state of war. The trees have been cut down on the ramparts, and preparations by which the service of the railway, which crosses the works of the fortifications, may be interrupted in a few hours.

Intimation of an official character has been received, stating the intention of Prince Albert to visit Fort George on the occasion of his visit to Scotland this summer. It is expected that he will inspect the regiment (Prince Albert's Own) now quartered there, about the end of August.—Scottish Press.

The Leader.

SATURDAY, JUNE 8, 1850.

Public Affairs.

There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed when all the world is by the very law of its creation in its eternal progress.—DR. ARNOLD.

THE CHURCH, HER DIFFICULTIES AND THEIR SOLUTION.

THE ill success of the Bishop of London's bill for establishing a new Ecclesiastical Court of Appeal promises to lead to more serious consequences than even the secession to Rome of some of the forward and most ardent spirits of the Anglican party. It is true that the unyielding manner in which the royal prerogative was vindicated by Lord Lansdowne, in his opposition to the measure, may tend to further exacerbate those whose inclinations have long been turned towards separation from the state with anything but a friendly feeling for the latter, and in this, as well as in the Romish secessions, may be found cause for embarrassment to the more moderate members of the Establishment. But ulterior, and, as we have said, more serious consequences may be expected. Will not the Church, will not the country be led to recognize the difficulties of their position? Will they not see in the failure of this Episcopal attempt a warning to look into the actual state of things as regards doctrinal tests, and to enquire whether the real method to heal the distractions of the Church would not be to relax, rather than to tighten further the bonds which those tests involve. It were well to look calmly and dispassionately at the present position of the Church; we should in that case see not only her articles and formularies at variance with each other, not only usages and doctrines, introduced at one particular period and to meet one particular exigency, contradicting other usages and doctrines introduced at other periods and with reference to other exigencies, but we should perceive among those who profess to be her members, as well lay as clerical, such diversity of opinion upon these usages and doctrines, in themselves sufficiently discordant, as to render impossible the attainment of that uniformity, which, however desirable it may have been, has never yet existed among those within her pale, since the period of the Reformation itself.

It is fair to suppose that the Bishop of London contemplated a remedy for this evil in the measure he attempted to introduce, but its inadequacy is apparent if we reflect on the consequences that would result from its being put in practice. Either the Episcopate would unite to enforce one particular interpretation and acceptance of the Church's usages and doctrines, which would be felt by the large section favouring opposite views to be a tyranny so intolerable as to force them into secession; or, on the other hand, the court of appeal would be so far divided as to render its judgments practically inoperative, the moral weight of the minority so far counterbalancing that of the majority's decisions as to make it impossible to enforce them. It is hopeless, therefore, to attempt an advance to a greater strictness in governance, and it is equally hopeless to attempt to keep things as they are, which the Ministry, in opposing the Bishop's measure, seem, in the true spirit of Whiggery, to have for their object rather than any broad bold effort to obtain for the Church more liberty of opinion. A rigid insisting on uniformity, if honestly and thoroughly carried out, would be preferable to the present state of uncertainty wherein doctrines of such importance, and involving such momentous considerations as those of the sacraments, their nature, necessity, and efficacy are left as "open" or rather "need questions;" and plain laymen, who would hold the truth if they could attain it, are perplexed between the various views propounded as truth by various teachers, and terrified by the denunciations in which the various teachers enforce them.

They are terrified, if by these inconsistencies they are not made sceptical and indifferent: this is the most general and the most natural consequence of a system like the present, in which each man's view

is proclaimed to be that of the Church in general, and enforced with equal acrimony: in which prevail confusion without comprehensiveness, dogmatism without certainty, and intolerance without uniformity.

What is the remedy for this? We can see none, but in the relaxation of tests, and in the extension of terms of union. As matters now stand you are forced to leave individual opinion to a certain extent free. Lord Lansdowne stated that comprehensiveness was the aim of those who composed the formularies and articles of the Church, we rather think he should have said *comproromise*, but at all events let comprehensiveness be openly professed as our aim, let us not tacitly wink at individual freedom of opinion, but openly proclaim it as the Church's principle and affix to it the Church's sanction. The precise amount of latitude in private judgment might involve some delicacy and difficulty for its definition: it were better, therefore, at once to say let no test be exacted but that of love to God and man, no party or individual rejected who adopts this as the principle by which practice should be guided, whatever may be the views severally entertained on matters of speculative opinion. This once established as the Church's principle, details would be easily arranged, as their arrangement would be a work of charity and mutual accommodation, the comprehensive Church, the dream of the tolerant and pious Arnold, would be realised, and, like the restored Cathedral of Cologne, would open her portals to no exclusive worshippers of the Holy and the Infinite; but, noble in her power to endure and to assuage the differences of her children, she would, with her Catholicity, reassume the maternal character she has lost, and become in letter and in spirit the true Church of England.

CARLYLE ON PARLIAMENTS.

TALK and twaddle by voice and pen to an inconceivable extent seem necessary amongst us in public affairs before the plainest and most feasible thing can be done. London is to have pure water some day, instead of water which is hard and nasty. But before that can be done vocalized air, to the extent of many, many millions of cubic feet, will be expended in Parliament, in association chambers, in town-halls, in open-air meetings. The summer Zephyrs and the winter Boreas will stumble against the endlessly repeated commonplace. Dr. Reid's medicated zephyrs indoors will faint under the continuous dose. Tons of waste paper, written and printed, will lie for sale before that one most natural, most plain, most virtuous article can be handed to a London citizen—a jug of blameless water. So also with our Dead, which we have the irreverent and silly habit of condensing into a mass of concentrated pestilence where our abodes are thickest. Some day we shall carry out the corpse to be restored to nature according to the wise laws of nature. We have perfectly made up our minds, having made up our stomachs to the necessity long ago; and we are going to do it. But, before we do it, we must all of us, in every class of this highly cultivated society, and in every possible capacity of family circle, electoral constituency, parish body, trade incorporation, Parliamentary assembly, official department, and all other living categories whatsoever, undergo the same long-continued paroxysm of converting plain facts and pregnant arguments into the stalest and most nauseating commonplaces before we can make our intention an act.

The one great sinner in this idly-interposed process is Parliament. That which should make the laws is precisely the thing that boggles and procrastinates, as if the making of a law or the issuing of a sanction for what all of us desire were the very last function that it was destined to perform. There is an institution amongst us called a Debating Society, intended to exercise the faculties of young men, but altogether so doubtful in its efficacy, and so extremely remote in its bearing upon actual life, that upon the whole members of debating societies are somewhat ashamed of their connection and generally conceal it. The youthful member commonly resorts to its place of meeting with the same decorous secrecy that he does to the Cyder Cellar or any other less recognisable resort of indiscreet youth, and it is a matter of social politeness not to ask searching questions as to such resorts, especially the Debating Society. This institution, therefore, is the one which stands the remotest from any sort of practical work in the business of life, whether commerce, or science, or

legislation; but it is precisely the institution which the body charged to make regulations for the practical business of life in every branch has taken for its model; and having done so, our practical Parliament can never effectuate any one of its many duties until it shall have fulfilled the task of many debating societies in one. With this grievous difference, that whereas the Debating Society is decorously secret, and troubles nobody but itself, the Parliament is flagrantly public, and forces you to read or hear, perchance to discuss, and therefore to repeat, to dispute, to do justice to, and therefore repeatedly to turn over on this side and on that, an immense mass of what was once sense, but having been so turned over, and bleached, and rebuilt many times, has been converted into the most *fade* and unavailing nonsense that ever passed current in tolerant society. And all this is necessary even for such of us as retain some kind of sense, because, in the midst of this effete and unavailing nonsense, may lurk, and does sometimes lurk, very potent, not to say perilous and mortal decrees, as a pitchfork may be hidden in a haystack, to the fatal refutation of him who does not think it necessary to turn over the whole stack by handfulls, but confidently lounges on it in serene and unmisgiving temper.

Now this peculiar perverse condition of Parliament is the one which has struck Thomas Carlyle as the essential condition to which Parliaments have arrived; and he contrasts the essential incapacity of modern Parliaments with the effective mode and work of the two great paroxysmatic Parliaments—the Long Parliament of London, and the National Convention of Paris. Not, he truly says, inviting instances to British reformers of this day.

The causes:—

"The fact is, Parliaments have had two great blows in modern times; and are now in a manner quite shorn of their real strength, and, what is still worse, invested with an imaginary. Faust of Mente, when he invented 'movable types,' inflicted a terrible blow on Parliaments; suddenly, though yet afar off, reducing them to a mere scantling of their former self, and taking all the best business out of their hands. Then again John Bradshaw, when he ordered the hereditary King to vanish, in front of Whitehall, and proclaimed that Parliament itself was King,—John, little conscious of it, inflicted a still more terrible blow on Parliaments, appointing them to do (especially with *Faust*, too, or the Morning Newspaper, gradually getting in) what Nature and Fact had decided they could never do. In which doubly fatal state, with *Faust* busier than ever among them, they continue at this moment,—working towards strange issues, I do believe.

"Or, speaking in less figurative language, our conclusion is, first, That Parliaments, while they continued, as our English ones long did, mere Advisers of the Sovereign Ruler, were invaluable institutions; and did, especially in periods when there was no *Times* Newspaper, or other general Forum free to every citizen who had three fingers and a smattering of grammar,—deserve well of mankind, and achieve services for which we should be always grateful. This is conclusion first. But then, alas, equally irrefragable comes conclusion second, That Parliaments, when they get to try, as our poor British one now does, the art of governing by themselves as the Supreme Body in the Nation, make no figure in that capacity, and can make none, but by the very nature of the case are unable to do it. Only two instances are on record of Parliaments having, in any circumstances, succeeded as Governing Bodies; and it is even *hoped*, or ought to be, by men generally, that there may not for another thousand years be a third!

"As not only our poor British Parliament of those years and decades, but all the sudden European Parliaments at Paris, Frankfurt, Erfurt, and elsewhere, are Parliaments which undertake that second or impossible function of governing as Parliaments, and must either do it, or sink in black anarchy one knows not whitherward,—the horoscope of Parliaments is by no means cheering at present; and good citizens may justly shudder, if their anticipations point that way, at the prospect of a Chartist Parliament here. For your Chartist Parliament is properly the consummation of that fatal tendency towards the above-mentioned impossible function, on the part of Parliaments."

The remedy:—

"These are serious considerations sufficient to create alarm and astonishment in any constitutional man. But really it grows late in the day with constitutional men; and it is time for them to look up from their Delphine. If the constitutional man will take the old Delphine-Bentham spectacles off his nose, and look abroad into the Fact itself with such eyes as he may have, I consider he will find that reform in matters social does not now mean, as he has long sleepily fancied, reform in Parliament alone or chiefly or perhaps at all. My alarming message to him is, that the thing we vitally need is not a more and more perfectly elected Parliament, but some reality of a Ruling Sovereign to preside over Parliament; that we have already got the former entity in some measure, but that we are farther than ever from the road towards the latter; and that if the latter be missed and not got, there is no life possible for us. A New Downing-street, an infinitely reformed Governing Apparatus; there some hope might lie. A Parliament, any conceivable Parliament, continuing to attempt the

function of Governor, can lead us only into No-Government which is called anarchy; and the more 'reformed' or Democratic you make it, the swifter will such consummation be."

And this conclusion Carlyle enforces with such searching penetration, such amplitude of unfolding, and such force of eloquence as he alone commands. But these in their fulness may not be transferred to our columns; so that you, reader, must even go to the pamphlet itself, if you would do justice to the said Carlyle, or possess yourself with what is in him on this behalf. Here we would utter a protest against his conclusion as insufficient; as leading to nothing at present, excepting through the anarchy which he predicts, and which verily is coming, if men do not forestall it. But there are ways, we think, more ready to hand than he allows, more forward in preparation than his melancholy sight will see. We do not join in the idle complaint that Carlyle is destructive, and not constructive—that he points out an evil without finding a remedy. Nothing is more cowardly and foolish than to avert the eyes from an evil, even though you have not your remedy cut and dry. We may, at least, do our best to avoid the evil, that we may be urged the more to find our remedy. We do not ignore the existence of hydrophobia and mad dogs because we have no specific at hand. When evils are great and overruling, it inevitably happens that the destructive process comes first, and perchance we do our work the better for having only one tool in hand at a time; and in the earlier process we do not want the constructive tool but the demolishing tool. A pickaxe is not a trowel; and when we are pulling down it is not trowels that we want. In Carlyle, therefore, we look rather for the denunciation than the new law; and what we complain of in his latest manifesto is that the denunciation is not complete. He finds that Parliament talks too much, and that it cannot govern; and straightway desires a King, because Kings have governed,—when other bodies were weaker than kings, he should add. He asserts that Parliament, even by universal suffrage, cannot be the collective wisdom of the nation, but only the collective folly, because men are mostly fools, and, therefore, the more universal the collection, the less will it be wise. Also men being fools, and not masters of themselves, nor of such circumstances as may be under human controul, are also mostly slaves, whereas it is the free man, he who is loyal to the laws of this universe, that has in him the faculty of command;—which is in part true, and in part false: false because men are not mostly fools, meaning by the term such as are palpably below the average of common sense. But it is true that the multitude cannot govern; true that the body whose function is described as limited by the multitude, also is debarred from governing; therefore universal suffrage parliaments can less govern than limited suffrage parliaments, though they may more authentically advise.

But why have we come to this talking, actionless pass? Because, Carlyle will say, "we have not been loyal to the laws of the universe." Will he tell us what are the laws of the universe? We have in this life-pilgrimage not consecrated ourselves to obey God and God's servants, "nor to disobey the devil and his." Who is the devil? Will Carlyle give us a pamphlet identifying the Prince of Darkness that we may know him as he stalks abroad? Will he describe to us the livery of God's servants that we may know them and pay them our willing obedience? Truly, if that were done, no more would be needed; for God's servant in a well-known livery would at once be voted King—aye, even voted—but there lies the very difficulty.

We have departed from the laws of the universe, as it seems to us, because the clergy, the sacred body called upon to explore the said laws, and their relation with the instincts and consciences of men, have become depraved by the modern bigotry for the intellectual spirit; or by the modern faithless devotion to the commercial spirit; or by the no less modern sybaritic love of comfort and peace rather than truth and power, for that is the present form of effeminacy amongst us. We are slaves to comfort: we dread disturbance. We prefer talking in ambiguous mediocrity to raising a question. Hence our language has become meaningless; and we multiply it in vain. We are without a Doctrine and without present means of elevating one in the market-place. That is why we are without guide, why our Kings are without inspiration, why they have lost their power over

the multitude, and why we are drifting into anarchy. If the many have gained power by the march of intellect, and the spread of information, it behoves our kings to gather to themselves a corresponding larger power, to acquire greater faculties; whereas our present condition is, that a working weaver, as in our own Open Council to-day, is so far ahead of our priests that he can teach them their function, and our prime minister—our *ex officio* king—can be set right on almost any subject which he ventures to touch by intelligent members of a Mechanics' Institution. How can he govern them? How can it be otherwise than that he should be governed by them? The thing we want is a doctrine, a doctrine that may open our understandings to a faith in the eternal powers, a faith which we once had even in spite of our ignorance, and have stupidly lost in spite of our boasted knowledge. But we shall not gain it while the true pioneers of the age remain content to utter vaticinations that find their most eloquent and pregnant passages in equivocating language about God and the devil. Some of us have forsworn that equivocation, and are bent upon trying what plain sincere language can do. If Carlyle will not help us in that behalf, inferior men will pass him. But he has, if rumour be for once right, some six more pamphlets to come. Will they be explicit?

SUNDAY OBSERVANCE AT FULHAM.

In the short conversation which took place in the House of Lords, on Monday evening, on the Sunday Trading Prevention Bill, the Bishop of London does not appear to have delivered any opinion either adverse or favourable. There can, however, be little doubt as to which side he will take in the discussion of such a measure. Much as he seems inclined to revive old doctrines and ceremonies in the church, he is one of the last men from whom we should look for any attempt to revive the Sunday observances which prevailed in those "good old times" to which the Anglo-Catholic Reformers wish to carry us back. One of his predecessors, Dr. Aylmer, who was Bishop of London during the latter half of the sixteenth century, was blamed by the Puritans of that day for not observing the Sabbath according to their Judaical notions. "This charge," says Strype, in his life of Bishop Aylmer, "was founded on his playing at bowls on Sunday: a recreation he delighted in, and used for the diversion of his cares and the preservation of his health at Fulham."

Historical parallels are often no more than historical paradoxes, nevertheless as there was a Bishop Aylmer and there is a Bishop Bloomfield, suppose we institute a parallel? Was the ancient bishop less orthodox, less pious, less admirable than the modern? Would it greatly deteriorate society if Bishop Bloomfield, instead of vainly endeavouring to infuse galvanic life into the doctrines and ceremonies of a bygone age, were to take Bishop Aylmer as his exemplar, and in the pleasant grounds of Fulham revive the healthful game of bowls?

The lusty old Bishop whose example we now cite was plagued by the Lord Ashleys and Sir Andrew Agnews of his day, who were alarmed at such "profanation;" but he doughtily replied that he "never withdrew himself from the service or the sermon on the Lord's day; that Christ, the best expositor of the Sabbath, said that the Sabbath was made for man, and not man for the Sabbath; that man might have his meat dressed for his health on the Sabbath, and why might he not have some convenient exercise of his body for the health thereof on that day?" The biographer adds, that it was the general custom on Sunday, in those days, in all Protestant countries, after service was over, "to refresh themselves with bowling, walking abroad, and other innocent recreations; and the bishop followed that which, in his travels abroad, he had seen ordinarily practised among them."

And so it is to this day: only Scotland and Geneva keep the Sabbath with the rigidity which suffices the sticklers for purity. France, Germany, Sweden, Denmark, and Norway know of no such qualms respecting innocent enjoyment or indispensable employment. Are they less pious than Scotland and Geneva? or are they only less addicted to formalism? In Switzerland you may tell at once whether you are in a Catholic or Calvinist canton by one very simple and significant trait—by the cheerfulness on all the faces that you meet. True, the Puritans would say that cheerfulness is sin. We should not rejoice, for "we know not how long it may last;" and, as David Scott's parents re-

pressed even the smile on their children's faces because it betokened a painful "levity," so would our wise, religious, and sincere legislators repress all recreation on the Lord's Day, because it betokens a want of due "seriousness" and respect for the Eternal Father.

TIME AND WAGES.

THE promises held out by the more ardent advocates of the Ten Hours Bill, that wages would not fall with the shortening of the hours of labour, have not been fulfilled to the letter, at least in Manchester. From a statement in the *Daily News*, of the average wages of factory workers in Chorlton Mills, for the last five years, it appears that the average weekly wages for man, woman, and child, were 11s. 6d. in 1845, and 10s. 11d. in 1849. If the reduction in other mills is not greater than this, the operatives have no reason to grumble at the result, seeing that they have gained two hours a day, for recreation or self-improvement, at an expense of only 7d. a week. Surely this is not a bad exchange to any one who knows what a glorious heritage two hours a day may become, if pleasantly and fruitfully employed.

TO CORRESPONDENTS.

Among other letters which have been unavoidably postponed there is one which we shall make a point of giving next Saturday, on a simple and easy mode whereby the Cooperative principle on a sufficiently large scale may obtain a fair trial. As this is a subject on which many parties feel interested, we shall probably have some observations to make regarding the scheme suggested.



Open Council.

There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, and his judgment sharpened. If, then, it be profitable for him to read, why should it not, at least, be tolerable for his adversary to write.—MILTON.

THE POPULATION QUESTION.

London, May 20, 1850.

SIR,—In the last number of your paper Mr. Barton asserts that "population, unchecked, will always exceed the means of comfortable subsistence."

If the intellectual and physical powers of the population could always continue to be as inefficiently cultivated and applied as they have hitherto been, there might be some foundation for this assertion. But it is not at all probable that this will be the case, for society is rapidly growing wiser, or, rather, less irrational, than it has been; and when the gross folly of the existing system shall be generally understood, it will necessarily be abandoned. For it is in the nature of man to act more wisely as he becomes more wise.

Every acre of land of average quality, well cultivated, will produce a plentiful supply of food for from two to four persons. Allison calculates that the soil of Great Britain and Ireland will support 120 millions, about two persons to each acre. Lord Lauderdale, 180 millions, about three to each acre. And in Lance's *Cottage Farmer*, I find it stated that "one pair of hands, properly directed, can till and keep cropped during the year three acres; and these three acres will give food for twelve persons;" that is, four to each acre. And this is not taking the extreme case, for it is said that in Ireland an acre of potatoes will feed twelve persons. But as the Irish acre is nearly twice as large as the English acre, this number is only equal to from six to seven persons to the English acre.

These statements, however, are based upon only the ordinary and known processes of cultivation. To what extent the productive powers of the land may be increased in future centuries it is impossible to foresee.

At the rate of two persons only to each acre, Europe and America alone contain land enough to support more than four hundred times their present population with an abundant supply of food. Add to these, Asia and Africa and the Islands of the Pacific ocean, and how many times must the population of the earth be multiplied before the earth will be "replenished?"

So far from its being desirable to check population, the great want of the world for generations to come, under a wise system of society, will be the increase of population, to bring the earth into high cultivation, and make it everywhere the healthy and beautiful abode of highly educated human beings.

When the earth shall have attained a population fully equal to its capabilities of producing food and other materials for the use of man, and of being highly cultivated and beautified—if there is not in Nature some Law by which the over-increase of population will be prevented, it will be time enough for the more enlightened generation of that now far-distant period to provide for the "population question" of their time. That of our day is—how to rationalize the mind, and, through it, the constitution of society; and to form arrangements to apply the powers of a sufficiently large proportion of the population to agriculture; by which, when hands enough shall be employed in it, under wise regulations and with the best appliances, a large surplus of food may easily be produced annually, with great interest and pleasure to those who are engaged in its production, and by the employment of a very moderate proportion of their time.

Under those circumstances, every individual will receive the best education that society shall be able to give, and all will enjoy equal general advantages; for society, when it shall be rational, will no more think of neglecting or half-educating any of its members, or of doing less than justice to any, than a just and intelligent parent, with abundant means, would now think of neglecting or half-educating, or doing less than justice to, any of his children. Then, the actual cultivators of the soil, instead of being, as now, poor, neglected, and uneducated boors, working with ill-directed strength and inferior appliances, and plundered of five-sixths or some other large proportion of the produce of their toil, and left to continue their existence and that of their families upon the smallest pittance that can keep them alive and in some degree of strength—will have received a superior and rational education, and will enjoy the fruits of their intelligent industry in harmony and just participation with others who, like themselves, will fulfil a fair proportion of the duties of society,—duties which, under a rational construction of society, will all be pleasures.

It will then, for ages to come, be most desirable that population should be increased as rapidly as it can be, consistently with the health and happiness of the parents.

HENRY TRAVIS.

RELIGIOUS ALLIANCE.

Glasgow, May 13, 1850.

SIR.—I belong to that wandering tribe who are unconnected with any of the religious sects of the day, and although we are a numerous and rapidly increasing class, we have no organ whereby we may express our opinions, or endeavour to collect and organize the scattered elements of good which remain undeveloped within us, and which are now dissipated by our isolated position. We therefore claim a corner in your Open Council, in order that we may give some reasons for the faith that is in us, and to vindicate ourselves from the uncharitable conclusions which the sects have arrived at regarding what they consider our deplorable condition. They look upon us as a godless race living without God in the world. Nevertheless in Him we love to move and have our being; and instead of looking on ourselves as degraded beings we believe ourselves endowed with a divine gift, inasmuch as it is our high privilege to stand on neutral ground to witness the grand battle of progress which is now going on with increasing acceleration.

On this ground we are enabled to take a more comprehensive view of the great providential drama of human destiny which is being enacted before us. Hitherto the talent of silence has been too strongly developed in us. We have been afraid to enter the lists with men of education; but the time is now come when we must make our opinions known, however strange and roughly expressed these opinions may be.

It is assumed that, because we are not connected with any of the professing creeds, we are either Infidels, Atheists, or at least extremely indifferent to the great truths of Christianity. On the contrary, we believe that it is because society is not constituted on Christian principles that so much disorder and misery now prevail. Rather than act on the principles which Christ has laid down for our guidance, they have acted on the principles of political economists, who have taught them to increase the wealth of the nation into the hands of the few, without any regard to the moral results, or the equitable distribution of that wealth. "Buy in the cheapest market and sell in the dearest," regardless of the reciprocity of the action. The great Barons forcibly took possession of enormous tracts of land, and compelled the serfs to work for them and buy what they had produced at the Barons' own price. That is the English of buying in the cheapest market and selling in the dearest. Then the peasants are driven from the soil into the large towns, so that from the super-

abundance of hands the manufacturers may buy their labour in the cheapest market, and turn the world upside down to find a dear market; while those who have produced the goods are going naked for the want of them. They openly acknowledge that there is no humanity nor Christianity in trade; so that they think themselves justified in acting in direct opposition to the principles of Christianity for six days in the week; then, to make atonement for the violation of their Master's will, they make a wonderful ado about the sanctity of the Sabbath, as if He had not sufficient penetration to discover the hollowness of their vain professions.

And what is the result of acting on the principles of political economists instead of the law of Christ? On the one hand we have enormous wealth, and its owners making laws to protect themselves from their own iniquity; on the other, a rapid increase of crime and poverty, so that every tenth individual is a pauper, and the rich earnestly endeavouring to ascertain how small a quantity of gruel will sustain human existence. "A new law give I unto you, that ye love one another." "Other foundation than that which is laid can no man lay." Behold the result of these other foundations and the way this law of love has been obeyed. "Verily by their deeds shall you know them."

Yes, sir, it is because we cannot reconcile the deeds of professing Christians with what we conceive ought to be the practice of Christianity that we have departed from the sects; yet in departing from them we still retain an abiding faith in the truth and righteousness of the everlasting Gospel. We are waiting for the introduction of the new reformation which will bring glad tidings to the poor; and although we are not learned in the mysteries of scholastic theology, when this Gospel comes we will feel its benign and healing influence and well know when our yoke is easy and our burden light: we, therefore, hail with much pleasure your efforts to introduce the new Reformation.

We regard it as a providential interposition that every sect in this country is now split into two or more divisions. Every element which has hitherto held them together appears to be undergoing a rapid decomposition, preparatory to a new and more universal organization in which alone the high mission of Christianity can be accomplished. In their divided capacity they cannot do the will of their Master, consequently they must be convicted of a departure from His commandments. There is no unity of action among them in anything that relates to the moral, intellectual, or physical elevation of the masses. While they acknowledge the dense ignorance which prevails in every corner of the land, they will not agree to remove it. While they dolefully lament the rapidly increasing poverty, destitution, and crime which is now threatening the utter subversion of society, they will not devote themselves in a united capacity to avert these evils by feeding the hungry, clothing the naked, and protecting the fatherless and the widow. While they neglect these most essential requisites of the religion they profess, they seem to forget that He has said, "Inasmuch as ye did it not to one of the least of these ye did it not to me."

We have therefore separated ourselves from the Church in its first or divisional aspect, and look for its return to its second advent, in which it will promulgate a higher destiny for man both in this life and that which is to come, than the present circumscribed limits of its creeds will admit of. Then it may establish peace on earth and goodwill towards men.

Even now from our elevated position we can discern some far distant streaks of light which indicate the dawn of a brighter day. In other lands we hear the voice of a great multitude proclaiming the social wrongs which they have long endured, and perceive the infatuated efforts of their oppressors to chain them in the slavery of past ages. In every country there appears to be a movement in the minds of men which is leading them to a conviction of the evils of the past, and directing them to look for a new and better future. In our own country judgment has commenced in the house of God, the light of day has penetrated to the dark spots of the Church, and the selfish accumulation which has disgraced her high dignitaries is being exposed to public view. She has commenced to discuss the merits of her doctrines; a still small voice is proclaiming that they belong to the past, and that she must learn that many of her doctrines and formularies are but types and shadows of better things to come. Many of the noblest spirits among her clergy are overleaping her prescribed bounds and proclaiming new and more equitable doctrines of social economy. Here and there a better feeling is rising up between the employer and the employed, and they are meeting on equal terms at the social board to give vent to the new feelings which will lead them to a more cordial union in the "good time coming."

SAMUEL WELLWOOD.

WHAT IS WANTED TO REFORM THE PEOPLE?

June 3, 1850.

Sir,—In attempting to reform the great mass of the

people, one of the greatest mistakes of the present day, in my opinion, is, to suppose that the prevalence of vice and crime is owing to the want of education, and that the remedy consists in the increase of schools and scholastic instruction. I can say with truth that in various districts with which I am acquainted, the most ample provision already exists for common education even far beyond the wishes of the people to receive it. And in trying to devise new means for the moral reformation of the people it is astonishing that the existence of so immense an amount of machinery as our numerous churches, chapels, associations, and religious movements exhibit, and the vast expenditure of money, should seem to be all thrown out of the calculation. These are passed over as incompetent for the work. Hence morals are to be improved, and crime lessened by such agencies as schools, mechanics' institutions, improved prison discipline, &c., and religion is exonerated from the task. Indeed, looking at the vastness of the machinery and the largeness of public liberality for working it, in our various sects, and yet observing the very little that is really effected, speaking mechanically, we cannot but observe a tremendous loss of power. The error is, I conceive, that we have not adapted the means to the end as we have in other things. In spinning cotton, if a man double his machinery he is not satisfied with less than a double produce; but we may build three churches where there was but one, and spend five hundred where one had served, without any visible improvement in the means of the people.

The causes of this, I conceive, in the first place, to be in giving religion too much of a theological and ceremonial character instead of a practical one. This splits professors into parties, and hence teachers are engaged, not so much to instruct the ignorant and reform the vicious as to "perform" ceremonial services and to engage in such a mode of teaching as will secure party ends. Indeed the teachers themselves are neither fitted nor chosen for battle with practical evil. As to the manner, matter, time, and place of imparting religious instruction, they are all at fault in this respect. To teach the people we should all have plain, honest, energetic men, who would despise the religious fashion of the world, and the love of filthy lucre; men who long to raise the masses from the ignorance and thralldom, and who are willing to sacrifice ease and worldly good for so noble a purpose. But if we take the church and the other conflicting sects together, we find that the qualifications of teachers are either in being sons or branches of wealthy families, bred and brought up in a style of gentility, and whose thoughts and habits are all formed from the wealthier classes; or in acquiring an university or academical education; or in being fluent in speech and good pulpit orators. Now none of these, nor all together, qualify for teaching the millions, and hence they are neglected like sheep without a shepherd, and each preacher, thus qualified, secures to himself a select congregation, frequently including none of the poor, and generally made up only of those who are in respectable circumstances. The great mass of the people therefore remain untaught, and through ignorance and neglect become the prey to every temptation.

Then as to the manner of teaching; instead of addressing the people in a plain, common-sense way, as we do in every other case, religious teaching is usually moulded into absurd forms of sermons, dividing and subdividing a detached sentence of scripture, and trying to bring out of the words doctrines and discoveries which no common mind could apprehend, and which generally send home a congregation ("highly edified!" but) just as wise as they were before. As to matter, this consists in discoursing on incomprehensible doctrines and theological views agreeable to some "system of divinity" adopted by the party. Very little is said that is practical. The teaching I should think most important would be to enforce, plainly and affectionately, the duties men ought to perform in all their different relationships of life, to point out the vices to which they are addicted, and to urge repentance and obedience by the motions best calculated to influence the human mind. As to time, instead of Sundays merely, a good teacher, whose method of instructing was not by sermons, should be employed every day; and as to place, instead of the consecrated building, the cottage, the schoolroom, the wayside, the street, as the case might be, should be the sphere of his labour. Abandoning theology as such, and the sermonic form, he would talk to the people in a plain and powerful manner; but not confining instruction to the same people, almost preached stupid, he would address as large bodies as he could get together every evening in the week, and through the day instead, by visitation from place to place and from house to house. Suppose a teacher commenced on Monday morning and kept to his work every day till Saturday night, just as other "labourers" do, teaching and admonishing the people in ones, fives, tens, twenties, or hundreds, as was most convenient; and supposing he abandoned the unnecessary form of accompanying his teaching with worship—what an immense number of people one such zealous individual might

instruct in a single week. The people are perishing for want of some such primitive efforts as these. Such is the open profanity in our streets that he would have no difficulty in meeting multitudes, hourly, whom he might reprove and instruct.

I think in this brief sketch you will see something like the primitive method of teaching Christianity. We never read of them building churches or chapels, nor of its being one of their great tribulations that they were not allowed to do so. Just let us imagine any town thus favoured with a number of teachers like these equal to the number they have at present, and we cannot avoid concluding that a moral revolution would soon be effected. Imagine the city of York, for instance, with its 50,000 population operated upon by 50 such men "going about doing good." Might we not expect drunkenness, profanity, whoredom, and crime and vice generally to disappear? At present, both in our town and country villages, vice reigns unchecked, ignorance untaught, and the people left to corrupt one another.

In conclusion, it is a poor, pitiful, remedy to propose common schools to do this work. It is most inconsistent to support an extensive system of religion and yet to call upon the country to start another agency to do the work which that ought to do; and which, if moulded by the principles of reason and utility instead of worldly policy and clergy craft, is amply capable of accomplishing.

A PRACTICAL BELIEVER.

THE DUTY OF SOCIALISTS.

Sunderland, May 15, 1850.

SIR,—I am much pleased with the article "What is our Socialism?" in the *Leader* of last week, and also with the letters of your correspondents "C" and "W. J. H.," inasmuch as education is set forth as the "great and only true revolutionist." I hope the days of physical force are past and gone for ever. All future revolutions must be accomplished, if accomplished for good, by teaching men "their rights and liberties, their duties and their interests"; or, in your own words, "teach men, penetrate them with views, make your beliefs their beliefs, and you will make your scheme of government theirs. Give them positive ideas, and these will replace, without violence, the errors you wish to destroy."

You also point out very clearly, to my mind, what should be the present duty of all Socialists, viz., "to take up the principle of common labour, or association, and to do for it what the economists have done for competition—expound it, illustrate it, apply it." How is this to be done? This is the question for Socialists to answer at present. I have perfect faith that the principle of common labour or association is the true principle upon which society must be based for the future. I and others have tried it on a small scale for the last four years, and we are positive that individually we could not have done so well. We have so much faith in association that we are about to emigrate on that principle, and carry it out to the furthest extent that we can.

I should like Socialists to set about doing for the principle of common labour or association what the economists have done for competition; and for this purpose, I propose that a subscription be got up, and that prizes be awarded for the best essay, or essays, on the relative merits of common labour, or association, and competition, as the future basis of society. I have not the ability to write on this or any other subject, neither have I in my possession much of this world's goods. What I do possess I owe to my own industry and common labour or association; but, if you think the plan I have mentioned be worth trying, I will promise you one pound in aid of the subscriptions to commence with. If there is any other plan that you, Mr. Editor, or any of your correspondents, might think better than the one I have proposed, if it meets my approbation, I shall be most happy to co-operate with you in the diffusion of knowledge on this subject.

Yours, &c., JAMES REID.

THE WORD SOCIALISM.

SIR,—I have read with much interest the articles and letters on socialism which have appeared in the *Leader*; but, though the subject has been well illustrated, I think neither you nor any correspondents can be said to have been successful in the attempt to define the meaning of this much-used word.

In your number of May 11 you declare your conviction that *Socialism* means nothing more than "co-operation." Mr. Newman, in the next number, declares his belief that it means, simply, "partnership."

The word "Socialist," strictly interpreted, would mean, I suppose, a person who investigates social questions; but its actual meaning, everywhere, in the present day, I conceive to be, a person who investigates social questions, and has come to the conclusion that society must be thoroughly reorganized.

To make *Socialism* mean merely industrial reform is certainly to pervert and narrow its meaning. A *Socialist* believes that the relation of human being to human

being, and of human beings to the cause of all things, must now be viewed from a totally new standing-point. He is thus a radical reformer in religion, politics, industrial arrangements, sexual arrangements. To call a mere industrial reformer a *Socialist* may be right, as far as it goes, just as it might be right to call a man who devoted himself to the study of gases solely, a *chemist*; but a real chemist is one who studies all departments of chemistry, and a real *Socialist* is one who studies all departments of Socialism.

If the question be, not "What is Socialism?" but "Is it not more prudent to limit ourselves to industrial reform as a preliminary?" the matter is quite different. I should say that the function of such a journal as the *Leader* is to investigate the whole subject. Study is one thing; practical application of the result of our study is another; and, though it will probably be found better to moderate our demands on the conservatives when we come to a demand—yet I vote for an uncompromising exposition of Socialism to the people.

ARTHUR WALBRIDGE LUNN.

A PROPER FINANCE SYSTEM.

June 4, 1850.

SIR,—The state of society that to my mind appears most called for at the present epoch, is one which allows an unlimited funding system to be at once the measure, and as it were the reservoir, of all private property not employed in trade, &c., and which decrees the gradual decline of such property at the uniform rate of five per cent. per annum, for the benefit of the entire community.

The parent of such a system might be a paper circulation whose characteristic should be that in passing from hand to hand each note of whatever value should daily decline at a fixed rate per cent. per annum,—such as, by its productiveness, should enable the Government, at one stroke, to repeal every form of tax (or rate) now in existence.

The results of the combined action of these two propositions—aided by a late proposal for retrenchment, which one day, it is to be hoped, the people will be wise enough and strong enough to insist upon—would be an annual surplus of not less than thirty millions!

If any doubt this, let them try the effect of calculation. Figures, like facts, are stubborn things. I have spoken only the truth.

Invoking the kindly criticism of your readers on the principles which, so far as brevity would permit, are developed in the above,

I am, sir, yours,

VULNERATUS.

RELIGIOUS FEDERATION.

Malton, May 28, 1850.

SIR,—In your last week's paper your correspondent, Mr. Larken, has treated us to the contemplation of a grand religious federation, which, if properly organized, would, it appears, be a panacea for all the evils that afflict our social institutions.

Mr. L. urges, as a precedent, the power which federated states derive from such union; but he forgets to show the relationship existing between a confederation of states, which can only be a support to political designs, and a federation of religionists, whose practice has ever united both the temporal and spiritual.

Unity I can believe to be the only successful scheme that will enable working men to free themselves from an oppressive bondage; but what a religious league can do for men enslaved I cannot see, except to afford us the privilege of walking from our "frying-pan into their fire."

Mr. L. cannot be forgetful of the truth that working men begin to recognize their greatest bane in that religious federation which now exists and opposes its influence in suppressing every attempt to effect their social reform. Witness the petitions against Sunday labour, a fine pretext to hide the fanatical clamour for a "Sunday Bill," which would operate only on the working man, and would entirely deprive him of the only day in which he is privileged to read such literature as is suited to his growing intelligence. Look, also, at the opposition to "Mr. Fox's Education Bill"—an opposition which, though conducted by certain gregarious individualities, whose constant care is to "bite and devour one another" for certain occult purposes, is, nevertheless, effective for the suppression of anything which fails to act their farcical dogmas.

I do not express a doubt of the practicability of Mr. L.'s scheme, quite the reverse; nothing, perhaps, would more easily be developed; but, judging from the experience before me, I am far from being persuaded that the advantages which he anticipates would result from the federation.

That religion as it is taught us fails to accomplish its ostensible design, human society affords daily testimony; before we enter, then, into such a federation it were wise that we first investigate the principle under which we are to be united.

I am, sir, yours sincerely,

R. B.

Literature.

Critics are not the legislators, but the judges and police of literature. They do not make laws—they interpret and try to enforce them.—*Edinburgh Review*.

HERO worship is undoubtedly an element of national strength, and we are glad to hear that the generous minds of Sheffield have determined on erecting a monument to ELLIOTT, the CORN LAW RHYMER, the poet of whom Sheffield is so justly proud. It is quite true that ELLIOTT's name is a monument; nevertheless, as a token of respect towards an illustrious citizen, and as a material symbol speaking with rude force to humble minds, we applaud the idea of erecting a monument in his honour. If Sheffield does not contemplate reserving to herself as a city the honour of this tribute, but intends appealing to that wide English public the poet himself addressed, we should be glad to open subscription-lists in our columns, and to head it with a tribute of our own in the hope of inducing others to follow our example. We only await some official communication.

At all times people are more ready to honour the dead man than to assist the living. The poet has a grim antithesis before him: living there is the hospital, dead there is Westminster Abbey. But then his labour is such "unproductive labour"! Of what use is it? It has not even "votes." We really cannot be expected to take notice of it, at least in a pecuniary way. Therefore, those who propose that the Laureateship, which assists a living poet, should be abolished, receive acclamations from all who would gladly abolish this office "which has become obsolete," but would be horrified were you to apply the argument of obsolescence to many other offices still more futile, and far more costly. DOUGLAS JERROLD's proposal to substitute the Curatorship of Shakspeare's House for the Laureateship would be an excellent one but for two objections:—In the first place it suggests a compromise with the spirit of shabbiness, which "kills two birds with one stone;" in the second, the Government is under the express promise of endowing the Curatorship, and that quite apart from any Laureateship. In 1848 a party of well-known Men of Letters, Artists, and Amateurs undertook to perform in London and the provinces, for the purpose of raising a fund towards this endowment, and they only did so on the distinct understanding that the Government was to supply the remainder of the sum required for the endowment. The Amateurs performed their share of the contract; that of the Government remains still unfulfilled! To merge the Laureateship, therefore, in the Curatorship of Shakspeare's house will be the violation of a contract.

Curiously enough, the two candidates for the Laureateship who may be said to unite the greatest claims with the greatest chance (by no means equivalent things) LEIGH HUNT and TENNYSON, have both issued new works this week. LEIGH HUNT has given us three volumes of Autobiography, the grace and charm of which will embalm it in the minds of that wide circle—his admirers—and win from the outstanding crowd some fresh partizans, sending them in quest of his delightful works. It contains bold out-speaking, delicate criticism, mingled with personal confidences, and delightful reminiscences of men whose names have echoes—Byron, Shelley, Moore, Hazlitt, Godwin, Lamb, Keats, and others. Indispensable to those who know and love his writings, it is enough to make strangers know and love both his writings and himself. We shall mention it in detail hereafter; as also TENNYSON's new volume, *In Memoriam*, in which the constant sorrow of sixteen years chaunting a constant strain has produced something unique in the annals of poetry. LAURA inspired a series of poems which, in continuity, bear some resemblance to this; but Friendship has here done what only Love had done before. *In Memoriam* is a series of elegiac poems, addressed to the memory of his college friend, ARTHUR HALLAM, who was to have one day called him brother in law, as he always called him brother in affection. A sudden death bereaved him; the loss has saddened his life; and here, as the sorrow from time to time broke forth into musical complaint, you have the record of the moods of his soul.

CARLYLE has published a new "Latter-Day" protest against Parliaments, which to the M.P. mind will doubtless seem very extravagant, the more so, as the proposed remedy—that very imaginary

King we hear so much of, but whose lodgings are not indicated—will not strike him as forthcoming or as desirable. It is not a King to govern us, we want; but a Doctrine to be governed by! But this question we touch upon elsewhere.

Two weeks ago we noticed LAMARTINE's reply to Mr. CROKER's article in the *Quarterly*, said to have been compiled with the assistance of LOUIS PHILIPPE's journal. The reply was triumphant enough; but a celebrated feuilletonist, EUGENE PELLETAN, has taken up the subject in *La Presse*, and flagellates the reviewer in a style of exquisite wit and banter. Mr. CROKER generously insinuated that LAMARTINE and his colleagues abolished capital punishment to prevent, at all hazards, their being brought to the block. "Positively," exclaims M. PELLETAN, "Mr. CROKER has considerable imagination. He believes that LAMARTINE at the Hotel de Ville was an escaped convict, who adroitly pocketed the guillotine that it might not cut off his head." He characterizes the whole article in one energetic sentence, saying it is a second edition of CHENU, *arrangée à l'Anglaise*.

Beyond this, and the appearance of the first volume of a new novel by EUGENE SUE, called *Les Enfants de l'Amour*, we have nothing to chronicle.

KNIGHT HUNT'S FOURTH ESTATE.

The Fourth Estate: Contributions towards a History of Newspapers and of the Liberty of the Press. By F. Knight Hunt. In two vols. David Bogue.

ONLY superficial criticism can treat this work as merely a gossiping book. To any one who reads it carefully, and with adequate discernment, it will be evident that the author has here successfully blended a philosophical purpose with curious information, and has winged the whole with light amusing anecdote. The philosophical undercurrent from which the conception of such a work originally issued, gives unity to its otherwise fragmentary details; but we fancy that even greater stress might have been laid on this portion without injuring it even as a work of amusement. Mr. Hunt has clearly seen how inseparably united is the History of our Freedom with the History of our Free Press—how, as Sheridan startlingly said, with a Free Press he would defy all the obstacles to national progress:—

"Give me but the liberty of the press, and I will give to the Minister a venal House of Peers—I will give him a corrupt and servile House of Commons—I will give him the full sway of the patronage of office—I will give him the whole host of Ministerial influence—I will give him all the power that place can confer upon him, to purchase up submission, and overawe resistance—and yet, armed with the liberty of the press, I will go forth to meet him undismayed—I will attack the mighty fabric he has reared with that mightier engine—I will shake down from its height corruption, and bury it amidst the ruins of the abuses it was meant to shelter."

Mr. Hunt has seen this, and has indicated it in the course of his volumes, but he might have developed it at greater length and with greater minuteness without incurring the risk of tedium. It is true he modestly calls it "*Contributions towards a History*," meaning thereby that he has no pretension of exhausting the subject; and, perhaps, our objection is answered by that title.

The book contains a brief history of our liberty, an ample collection of facts respecting the origin and working of newspapers from the earliest example down to the Daily News, and a variety of illustrative anecdotes. The reader is to understand that these are blended together, and not detached as we have detached them to characterize the work.

The first newspaper appeared in 1622:—

"When the reign of James the First was drawing to a close; when Ben Jonson was poet laureate, and the personal friends of Shakespeare were lamenting his then recent death; when Cromwell was trading as a brewer at Huntingdon; when Milton was a youth of sixteen, just trying his pen at Latin verse, and Hampden a quiet country gentleman in Buckinghamshire, London was first solicited to patronise its first newspaper. There is no reason to doubt that the puny ancestor of the myriads of broad sheets of our time was published in the metropolis in 1622, and that the most prominent of the ingenious speculators who offered the novelty to the world was one Nathaniel Butter. His companions in the work appear to have been Nicholas Bourne, Thomas Archer, Nathaniel Newberry, William Sheffard, Bartholomew Downes, and Edward Allde. All these different names appear in the imprints of the early numbers of the first newspaper—the *Weekly News*."

There seems, at first, little here to arrest the meditative mind, for it is simply the printing of the Newsletter which hitherto had been written by the News-writers. But in that simple modification there lies the germ of an immense revolution. Looked at in its results,

one may almost compare the potency of this change with the change effected by the "movable types of Johannes Faust." What Printing was to Copying, that has the Newspaper been to Books—it has been the ready means of extending to millions the knowledge which otherwise would have been confined to a few. All honour to Nathaniel Butter! True though it be, that had Butter not devised the plan, some one else infallibly would have devised it for him, the honour must still be his, for that reservation may be made in the cases of Faust, Watt, Davy, Arkwright, or Fulton: all inventions, indeed, belong as much to their epoch as to the individual.

But a question arises: was this of Nathaniel Butter's really the first newspaper? Before answering we must adopt Mr. Hunt's definition of the newspaper, as given in this excellent passage:—

"What a news-writer did in England in 1622 on his own responsibility was effected ten years afterwards in France under the patronage of Louis the Fourteenth by a medical man, Theophrastus Renaudot, who issued the first number of the first French newspaper, the *Gazette de France*, in 1632. It is said that other nations had anticipated both England and France in the establishment of newspapers, and this point must be discussed when we come to the subject of journalism abroad; but here we may state that any country claiming to have preceded us in the production of newspapers, must show in proof of priority a publication appearing at stated intervals and numbered regularly. Unless such proof be given, and unless that definition and test of what a newspaper is be adopted, we may go back to the Greeks and to the Romans, and to the early Venetians, and finding small sheets of paper describing some event, call them newspapers. Without the definition, we must go floundering about in the mists of an obscure antiquity to decide that which is sufficiently clear and certain, when we understand precisely what it is we seek to know the date of. For want of definition of what a newspaper is, Mr. Chalmers talks of the *Acta Diurna*, and the Venetian *MS. Gazette*, as though they were the earliest newspapers; and, following him, the writers in the various cyclopedias do the same. Murphy in his edition of Tacitus seizes a passage, and asserts that the Romans were the inventors of this mode of spreading intelligence, whilst others have regarded and described various pamphlets as the first newspapers, because they had the word News as a heading, or were called *Mercuries*. All these publications were the forerunners of newspapers, and not newspapers themselves."

Having this plain and luminous definition to guide us, the question of origin becomes simplified. Mr. Hunt remarks:—

"We shall see how the example of Butter was followed, years later, by the reappearance of a regular weekly journal; but, having claimed for his publication the merit of being the first newspaper, it is requisite to refer to the very different date heretofore given as that of the commencement of public journalism. Until recently, it was always stated that the first newspaper appeared in England in 1558. Those who had occasion to describe the origin of such publications all went to one source for their information, and, finding an error there, the misstatement was repeated again and again with curious pertinacity. The original author of this often-reiterated mistake was Mr. Chalmers, who, having undertaken to write the life of Mr. Ruddiman, one of the first proprietors of a Scottish journal, enlarged his work by giving the result of some researches he made into the origin of newspapers. His investigations seem to have been chiefly carried on at the library of the British Museum, and finding in that collection a printed paper entitled the *English Mercurie*, and dated 1588, he received it without question of its authenticity, and at once declared that England owed 'to the sagacity of Elizabeth and the wisdom of Bureleigh the invention of newspapers,' and that such prints were first issued when the armada was threatening our shores."

"It would seem that the delight of Chalmers in establishing, as he thought, the claim of priority in this invention for England and the Virgin Queen, had blinded him to the imperfection of the evidence on which this claim rested. A calm examination of the paper, of the type, of the corrections of this so-called *English Mercurie*, must have satisfied the most unwilling antiquary that what he wished to find a real antique was nothing but a clumsy and impudent forgery. This counterfeit was, however, accepted as genuine, and so described in the Life of Ruddiman, from whence the tale was copied by the writers in the various cyclopedias, and from them into numerous other books. Amongst those who thus took for granted the truth of the story was Mr. Disraeli, who, in the earlier editions of the *Curiosities of Literature*, tells the false tale of Chalmers and his followers. This historical error was exposed and corrected by Mr. Watt, an officer of the Museum where this sham *English Mercurie* is preserved. He drew attention to the subject, and those who, at his suggestion, examined for themselves, saw as he did, and at once, that the so-called Elizabethan newspaper was a cheat. Those who are curious about such literary frauds may test the *English Mercurie* for themselves, at the library of the British Museum, for it is amongst the Sloane MSS., and forms part of the Birch Collection."

The Revolution, as Mr. Hunt says, laid the foundation of the liberty of the press in England; before that period the press was under the censorship of the Clergy and the King. During Elizabeth's reign there were many martyrs to freedom; many bold men who braved the censorship. But, after all,

"The affairs of the country and the people were unknown to printed discussion; points of faith had been debated, but questions of political condition were forbidden; no one dare canvass them, for the censorship was strictly exercised. Differences, however, arose as to the licensing of books amongst those who claimed to exercise that privilege. Bishops at times opposed bishops, and archbishops occasionally ran counter to kings; as we shall presently see in the case of Charles the First and his episcopal bench. Meanwhile the pear was ripening, and, when the Civil Wars beheld King and Parliament contending to the death for supremacy, the press was called in by both sides. Its aid was invoked by each, and to each it became a powerful instrument for discussing the vital points in dispute. In this debate amid the clang of arms, with a whole excited nation for audience and actors, the trammels of its youth fell from the press. It stood up a great power, unshackled—free; and though royalists and puritans alike, during the struggle, and afterwards, attempted to reimpose its bonds, the first exercise of its freedom made so real an impression upon the mind of England, that no power has since succeeded in reducing it to the bondage from which it was released by the revolution that destroyed Charles the First."

In this chapter Mr. Hunt's democratic feelings have led him into a slight error. He says:—

"This passage will illustrate the slavish tone adopted by Butter—the price paid probably for impunity in printing news at all:—'You are not ignorant,' says this anonymous counsellor with the pecuniary initials, 'that kings are the image of the living God, that their wills and commandments are laws to be specially observed, and that no man can dispense therewith without being guilty of high treason both divine and human.—Paris, 28 Mar. 1619.'"

The "slavish" tone assuredly was not the "price paid for impunity," for it was the tone of almost all the writers of that day; it was the tone which the doctrine of the Divine Right of Kings (so incomprehensible to modern minds, yet so incontestably the doctrine once so universally believed in) gave to all the political writing of that era. Nor does it appear that Butter published anything which forced him to purchase "impunity":—

"Our national library," says Mr. Hunt, "is rich in printed memorials of this important period of our history. In the basement story (not to call it the cellar) of the British Museum, the visitor who has the good fortune to gain admission to the place finds our English national collection of political journals. Certainly more than a thousand yards of shelving are there stored with volumes of newspapers. The earliest in date are small, meagre-looking octavos and quartos; and as the eye ranges in the half-obscured light along the laden shelves, from the corner where these primitive sheets of the time of James the First and Charles the First now stand, the volumes are seen growing in size and number as their dates rise, until the journals of one county in our time are found exceeding in bulk and completeness the whole newspaper literature of the kingdom during an entire century of its earlier existence. These files of old papers excite a strange feeling. Few things are sought with more eagerness, and few things are sooner cast aside as worthless, than a newspaper; yet still fewer are more interesting than a file of such old prints. Look into them. You see the aspects, and hear (as some one says) the very hum of a past life. In history we have the experience of a generation told in its results, its events; the individuals are lost in the consideration of their epoch; but in an old volume of newspapers you have the past generation telling their own story; breathing, as it were, their every-day life into print—confessing to the future the deeds of their own hour. In these Museum vaults the papers least imposing in outward aspect are perhaps the most important. Some of those, so small and so poorly printed that they become contemptible in appearance when compared with the broad sheets of our day, have nevertheless a deep interest from matter they contain. In one we have the death of Hampden told, others describe the executions of men whose names are now so prominent in history, and as we go on in the search, we find, one by one, cotemporary notices of all the great events of the great civil war."

The reign of Anne forms, after the Revolution, the great era of newspapers:—

"The many circumstances, however, which had stimulated the production of journals had not, up to this period, induced the appearance of a daily paper. That was a step in advance reserved for the reign when the victories of Marlborough and Roome, the political contests of Godolphin and Bolingbroke, and the writings of Addison, Pope, Prior, Congreve, Steele, and Swift created a mental activity in the nation which could not wait from week to week for its news. Hence the appearance of a morning paper, in 1709, under the title of the *Daily Courant*. When this was offered to the English people there were eighteen other papers published in London, and among their titles we find a *British Apollo*, a *Postman*, an *Evening Post*, a *General Postscript*, and a *City Intelligencer*. The editor of the *Evening Post*, of September 6, 1709, reminds the public that 'there must be three or four pounds a-year paid for written news,' &c.—that is to say, for the news-letters which thus seem to have been still competing with public prints—whilst the *Evening Post* might be had for a much more moderate sum."

Not only in frequency of appearance did the newspapers of Queen Anne's day surpass their predecessors: they began to assume a loftier political position, and to take on a better outward shape—though still poor enough

in this respect. The very earliest newspapers only communicated intelligence without giving comment; subsequently we find papers giving political discussions without news. In the publications subsequent to 1700 we find these two elements of a journal more frequently united. Mr. Hallam is inclined to regard this as the period when what he terms 'regular newspapers' began to obtain political importance in our constitutional system. He says, 'The publication of regular newspapers partly designed for the communication of intelligence, partly for the discussion of political topics, may be referred upon the whole to the reign of Anne, when they obtained great circulation, and became the accredited organs of different factions.'

'The year that produced the first daily newspaper in England gave birth also to the first of a group of publications, which had many of the characteristic features of journals, and were at the time regarded as such, though they cannot now be called newspapers. They appeared at stated intervals, occasionally gave intelligence of passing events and comments on passing events, contained advertisements, and, when the stamp was imposed on newspapers, suffered the infliction of that impost equally with their more political rivals. They were—the *Tatler*, started in 1709; the *Spectator*, in 1711; the *Guardian*, and the *Englishman*, in 1713; and the *Freeholder*, in 1715. These, though now seen in compact volumes, were originally issued in separate sheets, as their numbering indicates; and they contained, in addition to the elegantly-written papers now preserved, various items of news and advertisements, as the originals in the British Museum library bear witness. A list of noble names is suggested by the mention of these works. Addison and Steele, Swift and Bolingbroke, come at once into the arena, as mental combatants in the written political strife of the period. Swift, when he took side with the Tories, used his power of language and ready pen in the paper started by that party under the title of the *Examiner*; Bolingbroke wrote in the same journal; whilst the more elegant and familiar Addison, and the ready and versatile Steele, devoted their efforts to the service of the *Tatler*, the *Spectator*, and the *Guardian*. The *Freeholder*, which had an almost exclusively political object, was the sole production of Addison, who sought by its influence to aid the Government, and to neutralize some of the injury inflicted on his party by the *Examiner* of his political antagonists.'

The following notice of the origin of the *Leading Journal of Europe* will be read with interest:—

'The first number of the *Times* is dated January, 1788; the heading being, 'The Times, or Daily Universal Register, printed logographically.' Its price is marked threepence, and its imprint runs, 'Printed for J. Walter at the Logographic Press, Printing House-square, near Apothecaries' Hall, Blackfriars, where Advertisements, Essays, Letters, and Articles of Intelligence will be taken in. Also at Mr. Mettenues's, confectioner, Charing-cross; Mr. Whitecave's, watchmaker, No. 30, opposite St. Dunstan's Church, Fleet-street; Mr. Astell's, No. 1, Finch lane, Cornhill; at Mr. Bushby's, No. 1, Catherine-street, Strand; Mr. Rose's, silk dyer, Spring-gardens; and Mr. Grives's, stationer, No. 103, corner of Fountain-court, Strand.' In appearance, size, and contents, the first number of the *Times* shows the great advance which a century had enabled the newspapers to make. Compared with the first number of the *Intelligencer* of 1688, the number one of the new journal, the *Times* of 1788 is a giant. It contains certainly ten times as much matter; it has four pages, each of four columns somewhat smaller than the *Globe* or *Standard* now present; it has sixty-three advertisements, amongst which are announcements of a play, with Kemble and Mrs. Siddons, at Drury Lane; of a concert, by his Majesty's command, 'at the concert-room in Tottenham-court-road,' and of lottery tickets to be had at offices open for the sale of those then attractive documents. Mr. Walter also had many naval and other Government advertisements. In the columns of this infant number of a journal now so famous in the world, there is foreign as well as home intelligence; poetry; shipping news; and paragraphs of gossip, some of them rather doubtful in character. In the prospectus or address to the readers of the candidate for public support, is explained that the *Times* was a title assumed as better adapted to the paper than the heading by which it had previously been known: for the *Times* was a continuation of the *London Daily Universal Register*, started on the 13th of January, 1785, of which more will be found in the chapter on the *London Daily Papers*.'

In a subsequent chapter the history of the *Times* is given at some detail: one anecdote we cannot resist quoting:—

'Lord Brougham, who has figured in so many characters, had also the credit of an occasional leader. A newspaper tradition says that Barnes went one day to Brougham, then chancellor, and, waiting for him in his private room at the court, took up the *Morning Chronicle*, in which there was that morning a denunciation of an article Brougham had the day before written in the *Times*. Barnes suspected the authorship from the style, and when the legal dignitary left the judgment-seat to speak to the editor, the latter saluted the chancellor with 'Well, this is almost too bad to demolish yourself in this way!' Brougham was taken aback. Barnes saw at once that the random guess was a hit, pursued his advantage, followed up the attack, and Brougham admitted that he was the writer of the reply to his own onslaught.'

Our limits prevent further extracts, though the book is crammed with extractable matter. The pages describing the structural processes of a daily journal will be read with great interest; and throughout the attention is never suffered to flag. It is not a com-

plete book; it does not pretend to completeness; otherwise we might have several objections to make (such, for example, as the extremely scant notice of Defoe's "Review," one of the most remarkable specimens of our free press); but taken for what it professes to be, "Contributions towards a History of the Press," we can commend it as a work both solid and agreeable.

SYDNEY YENDYS' ROMAN.

The Roman. A Dramatic Poem. By Sydney Yendys. Richard Bentley.

THE author of "The Roman" is careless of the unities, commonly so called, yet he has produced a poem whose great characteristic is unity. Some poets write, as the bird flutters at sunrise, to shake the dew of fancy from their wings: their poems are not a flight any-whither. We lose ourselves in their enchanted gardens, and wonder, at last as much as at first, why these aerial strains were sounded, and whether their avenues of greenery and fragrance, their ever-alternating glints of sunshine and spaces of arching shade, will finally lead.

In the present work the poet does not hover in butterfly idleness among poetical themes merely: he commences with a purpose of which he never loses sight. The unity observed is one of idea rather than of action. The scenes do not open one into another, contributing each increasingly to a denouement. They are but the signs through which the sun, Santo, the Monk—the Roman, the hero of the piece—moves gloriously. This personage is the vehicle of the poet's thought. That thought is *Rome*. The poem is the history of the rise, the growth, and the expression in action, of this master-idea in the mind of this Apostle of Liberty.

The character of this Monk—the John the Baptist of a revolution which is to diffuse the glory of old Rome again throughout the Italian peninsula, is true to history. The elements which compose the conception have all before existed, and the artist has combined them in his hero. Arnold of Brescia—the emancipator of Rome in the twelfth century, the martyr before whose ashes Adrian and Barbarossa exchanged the kiss of a friendship which his death cemented—is a prototype for the Santo of Sydney Yendys.

In Italy every effort for liberty has been produced by the influence of a single mind upon the masses. Rienzi and Savonarola could rouse the populace against oppression, at least for a season; but the aristocracy of Italy have been almost invariably her betrayers. Santo exhorts the Italians to unite, and to strike, not for Genoa, Milan, or Placentia, but for Rome. Such a union the friends of Italian freedom have attempted or desired in vain for many centuries. It was only for a few weeks that John of Vicenza could prolong the universal amnesty and peace which, on the banks of the Adige, were to have reconciled for ever the Guelph and the Ghibiline. From the days of Charles the Eighth of France and Ferdinand of Spain downwards, the tendency in the nations around Italy has been to consolidate, while the process in Italy itself was still one of disintegration. Even the Holy League against Charles the Fifth yielded speedily to the treachery of France, the pusillanimity of the Pope, and the downward destiny of a nation everywhere enfeebled and corrupt.

The mission of "The Roman" is to traverse Italy and revive the dead sense of nationality among all classes, to proclaim that Rome is at hand, and to leave the mighty thought of Rome to grow and work its several issues of resolve in the breasts of youth and maiden, artisan and merchant, singer, husbandman, and soldier. He seeks, in the adaptation of his teaching, to imitate Nature—the instructress who is heard addressing every man in the language of his condition, whose parables and oracular suggestions are all of "private interpretation," and whose mystic hints are to be applied and wrought out by each true obedient listener for himself.

The poem is characterized in style principally by vehemence and strength. Scarcely ever does the author loiter with Nature for her own sake. His landscapes are only a background for the human form. He succeeds best in the portraiture of thought and passion, and yet the excellencies of the poem are not properly dramatic. He possesses more vigour than beauty of description. His fancy is discursive, but only within well-assigned limits. His similes are generally fine, but now and then carried out with a lengthy elaboration admissible only in some mighty

epic. The scenery in which the characters move is of necessity in harmony with the spirit and action of the poem,—a coincidence of which the author has not been slow to avail himself. The grass-grown ruins of the Campagna and the Forum are referred to frequently, and the descriptions of Nature they occasion are never irrelevant; on the contrary, the reader feels that those monuments are as truly personages as any in the piece, that they do mutely take part in the colloquy, and movelessly carry on the action.

The lyrical beauty which distinguishes the similar appeals of Shelley in behalf of liberty is here wanting. At the close of the seventh scene the author has even marred the effect of the fiery oratory of the Monk by the ode with which he concludes. There is a tendency to the rhetorical which the author must severely curb; he is too apt to think that imagery is poetry—to mistake *facundia* for eloquence. Indeed the fault of excess pervades the poem, and proves it to be the work of a young man. On the other hand, amidst this prodigality we espy real power. Single lines such as

"Give eyes to this blind trouble in my soul,"

and epithets of great felicity, as the "brawny words of manhood," may be found in abundance; but it is rare to find any passage of length not marred by some crudity, some false tone, or by redundancy of expression. We here select from among the marked passages in our copy, four which may convey a notion of the author at his best:—

"For before every man, the world of beauty,
Like a great artist, standeth day and night,
With patient hand retouching in the heart
God's defaced image."

This is in a very different strain:—

"When the heart
Adds a new planet to its heaven, great portents
Gleam the celestial influence; strange signs
Of coming dread, mysterious agencies,
And omens inconceivable convulse
The expectant system, while the stranger sails
Still out of sight in space. Dim echoes
Not of the truth, but witnessing the truth—
Like the resounding thunder of the rock
Which the sea passes—rushing thoughts like heralds,
Voices which seem to clear the way for greatness,
Cry advent in the soul, like the far shoutings
That say a monarch comes. These must go by,
And then the man who can out-watch this vigil
Sees the apocalypse."

Contrast the above with this:—

"There was a lonely mother and one babe,—
A moon with one small star in all her heaven—
Too like the moon, the wan and weary moon,
In pallor, beauty, all, alas! but change.
Through six long months of sighs that moon unwaning
Had risen and set beside the little star.
And now the little star, whom all the dew
Of heaven refresh not, wester to its setting,
Out of the moonlight to be dark for ever.
O'er the hush'd holy land where tired men sleep,
There went an incense through the night. It fell
Upon the mother, and she slept—the babe,
It smiled and dream'd of paradise."

Or with this, on Poetry:—

"The good man hears
The voice in which God speaks to men. The poet,
In some wrapt moment of intense attendance,
The skies being genial and the earthly air
Propitious, catches on the inward ear
The awful and unutterable meanings
Of a divine soliloquy."

Soul-trembling
With incommunicable things, he speaks
At infinite distance. So a babe in smiles
Repeats the unknown and unknowable
Joys of a smiling mother."

NEWMAN'S PHASES OF FAITH.

Phases of Faith; or, Passages from the History of my own Creed. By Francis William Newman. John Chapman.

(Third Notice.)

WE have seen how this earnest inquirer was led on moral grounds to abandon Calvinism; we have now to see upon what grounds he abandoned the Religion of the Letter. He had become aware that every thing in the Bible was not absolutely to be accepted as inspired by divine wisdom; but those points in the Book of Genesis which gave most offence to his moral creed he explained away by the doctrine of Progress. He states, with his usual candour, how he habitually overruled the objections as they arose, and how, dreading to precipitate himself into "shocking unbelief if he followed out the thoughts" suggested to him, he continued to elude the questions which still pressed on him sternly demanding an answer.

You have seen a child building its palace of cards, and having reared a goodly structure, suddenly bring the whole tumbling down by inadvertently touching one card. This is very much the case with the Religion of the Letter. Touch it and it is a ruin. An error apparently of the most trivial kind, viz., the error in Matthew's genealogy of Christ, which gives fourteen generations in lieu of eighteen, was sufficient to open Mr. Newman's eyes to the untenableness of the Scriptures as inspired and infallible guides:—

"After I had turned the matter over often, and had become accustomed to the thought, this single instance at length had great force to give boldness to my mind within a very narrow range. I asked whether, if the chapter were now proved to be spurious, that would save the infallibility of the Bible. The reply was: not of the Bible as it is; but only of the Bible when cleared of that and of all other spurious additions. If by independent methods, such as an examination of manuscripts, the spuriousness of the chapter could now be shown, this would verify the faculty of criticism which has already objected to its contents: thus it would justly encourage us to apply similar criticism to other passages."

But what can human reason say to a system which must be maintained only upon the understanding that no one is to examine it? It is daily becoming clearer that the least examination of the Scriptures by reason must end in the rejection of their authority; but men are marvellously ingenious in eluding the consequences of their own logic and in making compromises between their traditional and acquired notions; thus we see Dr. Arnold lightly stepping over the difficulty which startled Mr. Newman:—

"A new stimulus was after this given to my mind by two short conversations with the late excellent Dr. Arnold, at Rugby. I had become aware of the difficulties encountered by physiologists in believing the whole human race to have proceeded in about 6000 years from a single Adam and Eve; and that the longevity (not miraculous, but ordinary) attributed to the patriarchs was another stumbling-block. The geological difficulties of the Mosaic cosmogony were also at that time exciting much attention. To my surprise, Dr. Arnold treated all these questions as matters of indifference to religion; and did not hesitate to say, that the account of Noah's deluge was evidently mythical, and the history of Joseph 'a beautiful poem.' I was staggered at this. If all were not descended from Adam, what became of St. Paul's parallel between the first and second Adam, and the doctrine of Headship and Atonement founded on it? If the world was not made in six days, how could we defend the Fourth Commandment as true, though said to have been written in stone by the very finger of God? If Noah's deluge was a legend, we should at least have to admit that Peter did not know this: what too would be said of Christ's allusion to it? I was unable to admit Dr. Arnold's views; but to see a vigorous mind, deeply imbued with Christian devoutness, so convinced, both reassured me that I need not fear moral mischiefs from free inquiry, and indeed laid that inquiry upon me as a duty."

Now, we suppose few of our readers will doubt that Dr. Arnold was correct in his belief that such things were perfectly indifferent to religion, for religion has foundations deeper and broader than any cosmological or physiological matters recorded in the Bible; but no one can look the question steadily in the face and say that these matters are indifferent to Christianity in the clerical and proper sense of that misused term; and Dr. Arnold, as a Christian minister, was bound to have looked this question steadily in the face as Mr. Newman did. Dr. Arnold raises up religion against Christianity—unconsciously we admit, but he does it nevertheless—because Christianity as a system is dependent for its existence upon its scriptural testimonies; as a sentiment, as a doctrine, as a moral inspiration, it may, indeed, regard all scriptural evidence as unimportant, but therein it in nowise differs from the doctrine of modern Spiritualism, which also calls itself Christianity. Dr. Vaughan's admirable pamphlet on *Letter and Spirit*, shows in the distinctest manner, that if you destroy the letter of Christianity, you destroy its special divinity, and make it no more than one of the many religions of mankind. He would by no means accept Dr. Arnold's evasion of the difficulty. But then he is consistent in his orthodoxy; Dr. Arnold was not.

The notion that infallibility could not be predicated of the Scriptures, gained clearer and clearer consistency in Mr. Newman's mind:—

"A fresh strain fell on the Scriptural infallibility in contemplating the origin of death. Geologists assured us that death went on in the animal creation many ages before the existence of man. The rocks formed of the shells of animals, testify that death is a phenomenon thousands of thousand years old: to refer the death of animals to the sin of Adam and Eve is evidently impossible. Yet if not, the analogies of the human to the brute form make it scarcely credible that man's body can ever have been intended for immortality. Nay, when we consider the conditions of birth and growth to which it is subject, the wear and tear essential to life, the new generations intended to succeed and supplant the old,—so soon as the question is proposed as one of physiology, the reply is inevitable that death is no accident introduced by the perverse will of our first parents, nor any way connected with man's sinfulness: seeing that animals who are not sinful are liable to death, which is nothing but a necessary result of the conditions of animal life. On the contrary, St. Paul rests most important conclusions on the fact, that one man Adam by personal sin brought death upon all his posterity. If this was a fundamental error, religious doctrine also is shaken."

"In various attempts at compromise,—such as con-

ceding the Scriptural fallibility in human science, but maintaining its spiritual perfection,—I always found the division impracticable. At last it pressed on me, that if I admitted morals to rest on an independent basis, it was dishonest to shut my eyes to any apparent collisions of morality with the Scriptures. A very notorious and decisive instance is that of Jael. Sisera, when beaten in battle, fled to the tent of his friend Heber, and was there warmly welcomed by Jael, Heber's wife. After she had refreshed him with food, and lulled him to sleep, she killed him by driving a nail into his temples; and for this deed (which now-a-days would be called a perfidious murder) the prophetess Deborah, in an inspired psalm, pronounces Jael to be 'blessed above women,' and glorifies her act by an elaborate description of its atrocity. As soon as I felt that I was bound to pass a moral judgment on this, I saw that as regards the Old Testament the battle was already lost. Many other things, indeed, instantly rose in full power upon me; especially the command to Abraham to slay his son. Paul and James agree in extolling his obedience as a first-rate fruit of faith: yet if the voice of morality is allowed to be heard, Abraham was (in heart and intention, though not in actual performance) not less guilty than those who sacrificed their children to Moloch."

"Thus at length it appeared, that I must choose between two courses. I must either blind my moral sentiment, my powers of criticism, and my scientific knowledge (such as they were), in order to accept the Scripture entire; or I must encounter the problem, however arduous, of adjusting the relative claims of human knowledge and divine revelation. As to the former method, to name it to condemn it; for it would put every system of Paganism on a par with Christianity. If one system of religion may claim that we blind our hearts and eyes in its favour, so may another; and there is precisely the same reason for becoming a Hindoo in religion as a Christian. We cannot be both; therefore the principle is demonstrably absurd. It is also, of course, morally horrible, and opposed to countless passages of the Scriptures themselves. Nor can the argument be evaded by talking of external evidences; for these also are confessedly moral evidences, to be judged of by our moral faculties. Nay, according to all Christian advocates, they are God's test of our moral temper. To allege, therefore, that our moral faculties are not to judge, is to annihilate the evidences for Christianity. Thus finally I was lodged in three inevitable conclusions:—

"1. The moral and intellectual powers of man must be acknowledged as having a right and duty to criticise the contents of the Scripture.

"2. When so exerted, they condemn portions of the Scripture as erroneous and immoral.

"3. The assumed infallibility of the entire Scripture is a proved falsity, not merely as to physiology, and other scientific matters, but also as to morals; and it remains for further inquiry, how to discriminate the trustworthy from the untrustworthy within the limits of the Bible itself."

Having landed on such a position, he began to look around him and to recur to the prophecies of his old friends, who had said even at Oxford, "You will become a Socinian," and later on, "You will become an infidel." That is the threat with which inquiry is too often checked. Do not examine, or you will become an infidel! Believe, believe blindly, believe devoutly, believe thoroughly, do not believe at all but only assent, and it shall be well with you: you remain within the bosom of your Mother Church, and if you have a fine voice, a black whisker, sound views of the middle verb, and "powerful connections," your career is secured; a good "living" (expressive word!) awaits you, the parish bows to you, the ignorant receive what you say with uninquiring reverence, the free-thinking abstain in your presence from uttering heresies, and the gay careless men of the world episcopelize their manner and conversation out of respect for your cloth. That is the programme of unhesitating belief. Examine, and you are lost. Think for yourself, take up with the preposterous notion that you have a soul, and that the solemn dictates of your soul insist upon your assenting only on conviction, and receiving conviction only from your own investigation, then your friends will threaten you with infidelity, and will exasperate you into what they threaten:—

"But the animus of such prophecies had always made me indignant, and I could not admit that there was any merit in such clear-sightedness. What? (used I to say:) will you shrink from truth, lest it lead to error? if following truth must bring us to Socinianism, let us by all means, become Socinians, or anything else. Surely we do not love our doctrines more than the truth, but because they are the truth; 'for the truth's sake, which dwelleth in them.' Are we not exhorted to 'prove all things, and hold fast that which is good?'—But to my surprise, I generally found that this (to me so convincing) argument for feeling no alarm, only caused more and more alarm, and gloomier omens concerning me. On considering all this in leisurely retrospect, I began painfully to doubt, whether after all there is much love of truth even among those who have an undeniable strength of religious feeling. I questioned with myself, whether love of truth is not a virtue demanding a robust mental cultivation; whether mathematical or other abstract studies may not be practically needed for it? But no; for how then could it exist in some feminine natures? how in rude and unphilosophical times? On the

whole, I rather concluded, that there is in nearly all English education a positive repressing of a young person's truthfulness; for I could distinctly see, that in my own case there was always need of defying authority and public opinion—nor to speak of more serious sacrifices—if I was to follow truth. All society seemed so to hate novelties of thought, as to prefer the chances of error in the old.—Of course! why how could it be otherwise, while Test Articles were maintained?

"Yet, surely, if God is truth, none sincerely aspire to him who dread to lose their present opinions in exchange for others truer.—I had not then read a sentence of Coleridge, which is to this effect: 'If any one begins by loving Christianity more than the truth, he will proceed to love his Church more than Christianity, and will end by loving his own opinions better than either.' A dim conception of this was in my mind; and I saw that the genuine love of God was essentially connected with loving truth as truth, and not truth as our own accustomed thought, truth as our old prejudice; and that the real saint can never be afraid to let God teach him one lesson more, or unteach him one more error. Then I rejoiced to feel how right and sound had been our principle, that no creed can possibly be used as the touchstone of spirituality: for man morally excels man, as far as creeds are concerned, not by assenting to true propositions, but by loving them because they are discerned to be true, and by possessing a faculty of discernment sharpened by the love of truth. Such are God's true apostles, differing enormously in attainment and elevation, but all born to ascend. For these to quarrel between themselves, because they do not agree in opinions, is monstrous. Sentiment surely, not opinion, is the bond of the Spirit; and as the love of God, so the love of truth is a high and sacred sentiment, in comparison to which our creeds are mean."

Mr. Newman's views were not only enlarged on this point, but also on another, and to him more personal and immediate point. He learnt to regret that error of his youth which made him condemn others on account of their creed, whom he had "virtually despised because they were not evangelical." Nay, more: that elder brother, so long severed from him by religious differences, now rose up before his conscience as a reproach. "Now God had taught me more largeness by bitter sorrow, working the peaceable fruit of righteousness." He wrote to his brother a letter of contrition, and the painful severance was removed: they became brothers once more.

He rejected the infallibility of the Scriptures, did he also reject the inspiration? By no means. He believed the writers to have been inspired, but that inasmuch as they were human and ignorant, their ignorance necessarily coexisted with the inspiration. "Those who believe that the Apostles might err in human science need not the less revere their moral and spiritual wisdom." This is substantially the same as the notion now adopted by the orthodox to elude the difficulties of geology, astronomy, physiology, &c. It was first promulgated by Giordano Bruno in the fourth dialogue of *La Cena de le Ceneri*, and is certainly very ingenious, and disposes of some of the difficulties; but there are others it does not touch. Thus:—

"About this time the great phenomenon of these three gospels,—the casting out of devils,—pressed forcibly on my attention. I now dared to look full into the facts, and saw that the disorders described were perfectly similar to epilepsy, mania, catalepsy, and other known maladies. Nay, the deaf, the dumb, the hunchbacked, are spoken of as devil ridden. I further knew that such diseases are still ascribed to evil genii in Mussulman countries: nay, a vicious horse is believed by the Arabs to be *magnum*, possessed by a Jin or Genie. Devils also are cast out in Abyssinia to this day. Having fallen in with Farmer's Treatise on the Demoniacs, I carefully studied it; and found it to prove unanswerably, that a belief in demoniacal possessions is a superstition not more respectable than that of witchcraft. But Farmer did not at all convince me that the three Evangelists do not share the vulgar error. Nay, the instant we believe that the imagined possessions were only various forms of disease, we are forced to draw conclusions of the utmost moment, most damaging to the credit of the narrators."

"Clearly, they are then convicted of mistaking facts, under the influence of superstitious credulity. They represent demoniacs as having a supernatural acquaintance with Jesus, which, it now becomes manifest, they cannot have had. The devils cast out of two demoniacs (or one) are said to have entered into a herd of swine. This must have been a credulous fiction. Indeed, the casting out of devils is so very prominent a part of the miraculous agency ascribed to Jesus, as at first sight to impair our faith in his miracles altogether."

"I, however, took refuge in the consideration, that when Jesus wrought one great miracle, popular credulity would inevitably magnify it into ten; hence the discovery of foolish exaggerations is no disproof of a real miraculous agency: nay, perhaps the contrary. Are they not a sort of false halo round a disk of glory,—a halo so congenial to human nature, that the absence of it might be even wielded as an objection? Moreover John tells of no demoniacs: does not this show his freedom from popular excitement? Observe the great miracles narrated by John,—the blind man,—and Lazarus,—how different in kind from those on demoniacs! how incapable of having been mistaken! how convincing! His statements cannot be explained away: their whole tone moreover is peculiar. On the contrary, the three first

gospels abound in much that (after we see the writers to be credulous) must be judged legendary."

And further:—

"But, perhaps, I might say:—That the writers should make errors about the infancy of Jesus was natural; they were distant from the time: but that will not justly impair the credit of events, to which they may possibly have been contemporaries or even eyewitnesses. How, then, would this apply to the Temptation, at which certainly none of them were present? Is it accident that the same three, who abound in the demoniacs, tell also the scene of the devil and Jesus on the pinnacle of the temple; while the same John who omits the demoniacs, omits also this singular story? It being granted that the writers are elsewhere mistaken, to criticise the tale was to reject it.

"In near connection with this followed the discovery, that many other miracles of the Bible are wholly deficient in that moral dignity, which is supposed to place so great a chasm between them and ecclesiastical writings. Why should I look with more respect on the napkins taken from Paul's body (Acts xix. 12) than on pocket-handkerchiefs dipped in the blood of martyrs? How could I believe, on this same writer's hearsay, that 'the Spirit of the Lord caught away Philip' (viii. 39), transporting him through the air, or oriental genii are supposed to do? Or what moral dignity was there in the curse on the barren fig-tree,—about which moreover we are so perplexingly told that it was not the time for figs? What was to be said of a cure, wrought by touching the hem of Jesus' garment, which drew physical virtue from him without his will? And how could I distinguish the genius of the miracle of the tribute money in the fish's mouth, from those of the apocryphal gospels? What was I to say of useless miracles, like that of Peter and Jesus walking on the water,—or that of many saints coming out of the graves to show themselves, or of a poetical sympathy of the elements, such as the earthquake and rending of the temple-vail when Jesus died? Altogether, I began to feel that Christian advocates commit the flagrant sophism of treating every objection as an isolated 'cavil,' and overrule each as obviously insufficient, with the same confidence as if it were only one. Yet in fact, the objections collectively are very powerful, and cannot be set aside by supercilious airs, and by calling unbelievers 'superficial,' any more than by harsh denunciations.

"Pursuing the same thought to the Old Testament, I discerned there also no small sprinkling of grotesque or unmoral miracles. A dead man is raised to life, when his body by accident touches the bones of Elisha; as though Elisha had been a Romish saint, and his bones a sacred relic. Uzah, when the ark is in danger of falling, puts out his hand to save it, and is struck dead for his impiety! Was this the judgment of the Father of mercies and God of all comfort? What was I to make of God's anger with Abimelech (Gen. xx.), whose sole offence was, the having believed Abraham's lie? for which a miraculous barrenness was sent on all the females of Abimelech's tribe, and was bought off only by splendid presents to the favoured deceiver.—Or was it all credible that the lying and fraudulent Jacob should have been so specially loved by God, more than the rude animal Esau? Or could I any longer overlook the gross imagination of antiquity, which made Abraham and Jehovah dine on the same carnal food, like Tantalus with the gods,—which fed Elisha by ravens, and set angels to bake cakes for him? Such is a specimen of the flood of difficulties which poured in, through the great breach which the demoniacs had made in the credit of Biblical marvels."

The following is very notable, and must come home to every one's experience:—

"Why had I not long ago seen that my conclusions ought to have been different from those of prevalent orthodoxy? I found that I had been cajoled by the primitive assumptions, which, though not clearly stated, are unceremoniously used. Dean Graves, for instance, always takes for granted that, until the contrary shall be demonstrated, it is to be firmly believed that the Pentateuch is from the pen of Moses. He proceeds to set aside, one by one, as not demonstrative, the indications that it is of later origin; and when other means fail, he says that the particular verses remarked on were added by a later hand! I considered that if we were debating the antiquity of an Irish book, and in one page of it were found an allusion to the parliamentary union with England, we should at once regard the whole book, until the contrary should be proved, as the work of this century; and not endure the reasoner, who, in order to uphold a theory that it is five centuries old, pronounced that sentence 'evidently to be from a later hand.' Yet in this arbitrary way Dean Graves and all his coadjutors set aside, one by one, the texts which point at the date of the Pentateuch. I was possessed with indignation. Oh sham science! Oh false named theology!

"O mihi tam longe maneat pars ultima vitæ,
Spiritus et, quantum sat erit tua dicere facta!"

"Yet I waited some eight years longer, lest I should on so grave a subject write anything premature."

He relinquished the Religion of the Letter, but he did not relinquish Christianity. The Religion of the Spirit was still his refuge. In our next, we shall see how Faith at second-hand fared in his inquiry.

BOOKS ON OUR TABLE.

Ein Tag in der Paulskirche. Von Friedrich Hart. Leipzig. London: Franz Thimm.

Now, that the deplorable farce of the Frankfort Parliament is over, a little book of portraits and characteristic descriptions from the benches of the Paulskirche has some piquancy and aptness.

Our author introduces us into the Paul's Church as if it were a theatre, and we take our place in the gallery or

parterre of the Paulskirche, awaiting to see its stage and its actors. "Were one," says Herr Hart, "to introduce a stranger into this Assembly, and request him to choose a President from this collection of men, he would no doubt point at Gagern; a tall, powerful figure, with a stern, almost gloomy, face; Minos must look like him when he weighs the destiny of the shades in the subterranean world. Gagern's words sound powerfully and commanding, his voice is ever heard when the storm of unfettered passions is raging. The glare of his eyes produces as much effect as the sound of his presidential bell; indeed, Gagern's appearance in the Assembly is perfectly dramatic, almost studied for effect."

Von Soiron, the vice-president, looks, on the other hand, the very prototype of a bourgeois; with a shining, bald head; a picture, in fact, of a good-natured, narrow-minded man.

Meanwhile, the gallery of the theatrical church has filled, even the reserved pit seats are taken; on the left sit the ladies, on the right the gentlemen; the benches reserved for the "Corps diplomatique" are still unoccupied, with the exception only of the Schleswig-Holstein Embassy. On my right stands a bourgeois, a merchant from Frankfurt, a Jew of course; on my left a "virtuose" from Vienna; honest country folks throng behind me. The bell sounds, the sitting is opened. Biedermann, the dandified, handsome Professor of Leipzig reads the Protocol, groups of remarkable men stand everywhere around. Dahlmann in conversation with Heinrich Laube, the latter in a coffee-coloured coat. "Dahlmann's head carries my mind back to the sweet days of my youth, when an innocent and playful child I had (says the author) two things I most loved in this world; my dog Peter, and an immense nutcracker—the latter had the perfect physiognomy of Dahlmann." Vincke, the thorough Prussian, is a different "Mannlein"; his features say nothing, remind one of nothing; but there is a twinkling of his eye, a refined smile, which denotes the superiority of the man. Not far from him, more towards the centre, sits Beckerath, the other Heros, of the Prussian Diet, both incarnate "Schwarz-Weisse." There is also the poet, Moritz Hartmann, a Bohemian, whom the *Times*, in one of its articles on the physiognomy of the Frankfort Assembly, styled "the handsomest man among them;" his opponent, as far as beauty is concerned, is Robert Blum, the ugliest of all; but under his misshapen form there is a clear, healthy mind—he is the leader of the Left, the leader of the Moderate Radicals. The author describes, with humour, the notabilities of the Frankfort Assembly: Arnold Ruge; the fair Venedy; the dark Raveau; Ludwig Simon, from Trier, the best speaker of the Left, a young and noble-looking fellow; Schmerling, a fashionable Lion, also Austrian Minister, nicknamed by the public, "Spertling"; Heckscher, Peuker, Lichnowsky, Vogt, Radowitz, Heinrich Simon, Jordan, and many others.

The author of "One Day in the Paulskirche" is an efficient gossipier, knows the *histoire scandaleuse* of every member, and ridicules their vanities. His wit is piquant, not unfrequently personal; had he been more cautious to avoid the latter, he would have produced the right sort of impression on the reader. As it is, the two little volumes are readable. We anticipated a stale, dry book, and find it to be a light, witty, not unfrequently clever and ironical picture of those men who sat at Frankfort to frame the future political destiny of Germany—a thing, as every one of our readers knows, that was soon blown down, like a house erected of cards.

The Present Age; or Truth-Seeker in Physical, Moral, and Social Philosophy. No. 5. June, 1850. London: Houlston and Stoneman.

This number contains a continuation of the letters on Carlyle, and several other interesting articles, among which we particularly notice a review of Archdeacon Hare's *Life of Sterling*, by W. Maccall, in which an adequate appreciation is manifested, as well of the character of that champion of free utterance as of the principle for which he so nobly and so successfully contended. The following extract will show the high value attached to free speaking of the reviewer, and his sense of the deadening influence of a want of it, upon the fairest and, in some respects, the most advanced intelligences.—

"The biographical sketch prefixed to these volumes is meant to be fair, and yet we are not sure that it gives an accurate impression of Sterling. Mr. Hare is a man of eminent abilities and acquirements, too honourable to misrepresent, and with views too comprehensive and spirit too charitable to offend us by a bitter or a paltry bigotry. But he has some strong Anglican prejudices which tinge, not so much his account of Sterling's outward life, as of his mental changes and growth. We are given to understand by a sort of delicate art (not intended to be Jesuitical, but which has all the effect of Jesuitism), that Sterling's dissent from received opinions was in some measure more lamentable and blamable by being likewise a renunciation of the Church of England's authority! We suspect it is thus, that nearly all the Anglican clergy, even those reputed the most liberal, would speak. In their eyes (as in the eyes of other sects also) the worst of heresies is that which lessens even in the smallest degree, the weight of the Sacerdotal Corporation of which they are members. It would have been better, therefore, if Sterling's life had been written by some one who could have risen more completely above the associations of sect and profession than Mr. Hare seems able to do. In the meantime, we gratefully accept the narrative such as it is, and admit that it is very genial and generous, and possesses much literary merit."

Progressive Lessons in Social Science. By the Author of "The Outlines of Social Economy."

This is a very small volume, but at the same time one of those volumes whose value by no means to be measured by their bulk. The most practical and interesting books on Political Economy which have been given to the public for some time past, have proceeded from the same pen.

The present volume is intended for the assistance of Teachers and the conductors of Discussion and Mutual Improvement Classes, and preceded by the short address with which these lessons were introduced to the Social Science Class, at the Finsbury Mechanics' Institution. A more healthy book for such a purpose has not been devised. Those who are familiar with class teaching are aware how inert students are at self-interrogation. It is a rare art to dissect a subject and show to the young thinker the unconscious bearings of his knowledge. To say that this is done, and done in a searching, complete, and suggestive manner, is to express great praise. We make the following extract from the preliminary address:—

"The objects of our inquiries and examination will be the acts of man. We observe them day by day; we hear of them, we read of them, and we perform them. Which among all these acts are good? which bad? which indifferent? or, what means the same, which conduce to well-being? which are detrimental to well-being? which neutral? which ought to be performed? which ought not to be performed? which ought to be encouraged? which simply tolerated? which discouraged and prevented? When we have satisfied ourselves thus far, we shall yet have to ask how good acts are to be encouraged, and bad ones discouraged, prevented, and remedied. Prevention, we all know, is better than cure, and remedies for evils much to be valued; but by knowledge alone can we be sure that the means suggested for prevention and remedy will not be worse than the disease. All these things would we know; for, unless we acquire such knowledge, we cannot act aright. It is not always easy to do the right act when we know what it is; but ignorance of what is right makes right action impossible.

"In other places, and at other times, we may be told what we ought, and what we ought not, to do. Here we wish to learn *why* we ought to do some things and refrain from doing others; and we wish, besides, to familiarise ourselves with the reasons when once we have got sight of them. We wish, as far as in us lies, to know thoroughly, to think and feel justly and kindly, and then to act wisely.

"The great book of nature lies open before us; and what a different book it is to the eyes and understandings of our generation, compared with what it was to the eyes and understandings of our forefathers, through whose labours, and sufferings, and genius it stands revealed and interpreted to us as it is. Nevertheless, nature, as far back as man's intelligence can reach, was ever as it now is. The change is in man's progressively improving capacity to understand and obey the laws of nature. The mechanical, the chemical, the electric, the magnetic, the vegetative, the animal, and the moral forces cannot be shown to be different in our days to what they have ever been; but it can be shown that, guided by the accumulated experience of by-gone ages, we now better how to wield them. The results of our improved sagacity in conducting our intercourse with nature are the agriculture, the manufactures, the means of communication, and the social institutions and arrangements of modern times.

"Wonderful and gratifying as are the fruits of man's researches into the unknown, our meeting here indicates a craving for more knowledge. Everything countenances the presumption that nature possesses secrets yet unrevealed to us, and that we have yet much to learn in the application of the secrets already revealed, for the purpose of diminishing human suffering, or of extending human well-being.

"But nature yields not up her secrets to the torpid and the incurious. She requires to be pursued, to be courted, and to be interrogated; and then the mysteries cleared up by her answers, and the floods of light poured forth upon those who can succeed in lifting her veil, will amply repay the fatigues of the chase, the delays of the courtship, and the perplexities of the examinations and cross-examinations."

This is the language to popularize Political Economy; and, in whatever does that, we take special interest; for whoever acquires a refined sense of reciprocal justice, such as the truths of social science inculcate, are set upon the desire for association, where alone that sense can find legitimate gratification.

Labour and its Needs. By Horace Greeley. Nelson, Liverpool. This is a Franklin birthday speech to the printers of New York, by the editor of the *New York Tribune*. It is conceived in a genial spirit, and has a very practical aim. It is worthy of remark, notwithstanding the extremes of sentiment prevalent in the United States, that American Socialism has always been social, never giving any shadow of cause for the imputations cast upon some forms of continental socialism. We take the following from the peroration of the speech:

"We have heard to night, of a Union of Printers and a Printer's Library, for which latter one generous donation has been proffered. I have little faith in giving as a remedy for the woes of Mankind, and not much in any effort for the elevation or improvement of any one section of producers of wealth in our city. What I would suggest would be the union and organization of all workers for their mutual improvement and benefit, leading to the erection of a spacious edifice at some central point in our city to form a LABOURERS' EXCHANGE, just as Commerce now has its Exchange, very properly. Let the new Exchange be erected and owned as a joint-stock property, paying a fair dividend to those whose money erected it; let it contain the best spacious hall for general meetings to be found in our city, with smaller lecture-rooms for the meetings of particular sections or callings—all to be leased or rented at fair prices to all who may choose to hire them, when not needed for the primary purpose of discussing and advancing the interests of labour. Let us have here books opened, wherein any one wanting work may inscribe his name, residence, capacities and terms, while any one wishing to hire may do likewise, as well as meet personally those seeking employment. These are but hints toward a few of the uses which such a labour exchange might subserve, while

its reading-room and library, easily formed and replenished, should be open freely and gladly to all. Such an edifice, rightly planned and constructed, might become, and I confidently hope would become, a most important instrumentality in the great work of advancing the labouring class in comfort, intelligence, and independence. I trust we need not long await its erection."

Mr. Melson, who reprints this address, also adds, "A few Thoughts for a Young Man," both things making a serviceable little pamphlet.

The Bury Observer, and Herald of the Good Time Coming. A Monthly Journal of Social and Political Reform. No. 3. Bury: Benjamin Glover; Manchester: Joseph Johnson.

In this cheap and well-conducted Periodical the true interests of the people are advocated in a manner which at once does credit to its conductors, and shows the state of public opinion in the district wherein it circulates. The temperance cause, the franchise extension, sanitary reform, the abolition of the taxes on knowledge, all are discussed with zeal, temper, and ability, while some "simple annals of the poor," e.g., "My Temptations," by a Poor Man, indicate heart-feeling and power of description, which would do honour to any class of writers. We are not unconscious of the difficulties which beset a provincial periodical, but we trust that in the case of the *Bury Observer* they will be overcome by the local as well as general support which it indisputably deserves.

A Sunday in London. By J. M. Capes, M.A. Longman and Co. *Ellie Forestierre.* A Novel. By John Brent, Esq. Author of "The Battle Cross," "The Sea Wolf," &c. 3 vols. T. C. Newby.

Penelope Wedgebone: the Supposed Heiress. By Lieut.-Colonel Hort, Author of "The Horse Guards," "The White Charger," &c. Embellished with Eight coloured Etchings on Steel, by Alfred Ashley. J. and D. A. Darling.

Washington Irving's Tales of a Traveller. (Bohn's Shilling Series).

Washington Irving's Sketch Book. (Bohn's Shilling Series).

Washington Irving's Tour on the Prairies. (Bohn's Shilling Series).

Washington Irving's Legends of the Conquest of Spain and Granada. 2 vols. (Bohn's Shilling Series).

Pictorial Half-Hours. Edited by Charles Knight. Part I. C. Knight.

The Imperial Cyclopædia—(Cyclopædia of Geography). Part II. C. Knight.

NOTES AND EXTRACTS.

EMIGRATION.—Let no poor man emigrate in search of employment. The labour market in such a state of society as that of an agricultural colony, in which every settler is himself a labourer, working for his own subsistence, on his own lot of land, and with no capital, in general, to pay wages with but his growing crops, is necessarily very limited, and easily overstocked. The high wages, the three, four, and five shillings a-day for common labour or ordinary handicraft-work, which the crimps of the land companies talk of, and advertise, and write home about, are barefaced deceptions. What are the products of any of our colonies that can afford such wages? Is it wheat, or timber, or wool, that can afford five shillings a-day for common labour in producing them, or working about them, or that can enable the owner of them to pay high wages continually, for any kind of work, however much he may require it? A rate of wages, higher than the value of the products of a colony to the producers can afford, is no safe ground for a working-man to emigrate upon. Such rates soon find their true level; and that is a bare subsistence for part of the year, and in the winter half-year, or when a job of work is finished, no wages, and no out-door work to be found within a hundred miles. It is only in a dense population, with classes too opulent to work themselves, that a working man can find steady employment. He can find none in a population of small proprietors, working themselves with their families on their own land, and requiring no hired labourers for its cultivation, and with no means to pay them if they did require them.—*Laing's Observations on Europe.*

—THE PRESENT AND THE FUTURE.—We will write no diatribe against our age; the more so as we see in it the issue to a brighter. Deep in the centre of the aristocratic era one may detect the germs of that which was to follow; and so, amidst the multitudinous forms of our present life, it is not difficult to discern the openings of a new state. If nothing else pointed to it, we should be content to rest upon the before-mentioned characteristic of our age—solitude for the people. It is a new feature; it has new motives, and will produce new results. The people have been "cared for" ere now; but never have their wants, their wishes, and their rights been scrutinized as they are now. It is becoming a generally accepted truth that society is to be the expression of our national life, and that the nation is not one class, but all classes; that a glorious constitution which permits such accumulated misery to decimate and madden the vast majority, however "glorious" it may be to the more fortunate classes, cannot, on the whole, be pronounced a just and wise system; that such inequalities at present exist between the wealthy capitalists and their operatives cannot long continue strictly as they are. The history of the thirty years' peace painfully obtrudes this fact upon our notice, for it shows us the most striking and universal advance in political knowledge and popular tendencies; and we are forced to reflect that this advance has not been accompanied by any adequate increase of comfort to the operatives, but rather by a gradual depreciation of labour. Now, we ask any serious man whether he can believe that knowledge will continue expanding the minds of the many, and wealth and privilege continue to be the lot of the few? Can the nation be taught its strength and its rights, yet suffer itself to be governed in the interests of a few circles? There can be but one answer.—*British Quarterly Review, May.*

THE LYRIC DRAMA.

THE "awful excitement" which the Lessee of her Majesty's Theatre is manufacturing for *La Tempesta*, has been this week somewhat injudiciously worked. Bills announcing the opera for Thursday were issued at the beginning of the week, and kept all over the town until Thursday morning, when the opera was suddenly changed to *Lucia*, the "preparations" for *La Tempesta* being so gigantic, that it was necessary to postpone its production until Saturday. No reason can justify such a proceeding. If the opera could not be brought out on Thursday, it should not have been advertised; and if it could, it should have been, whatever was the consequence. Tickets and boxes had been largely disposed of on the faith of the production of a new opera, and the public had a right to be earlier informed of the change. The Lessee of this establishment must take timely warning, or he may find that there is a limit to the gullibility even of the subscribers to her Majesty's Theatre.

At the Royal Italian Opera, we must pass over the *Barbiere di Siviglia* with a word of commendation on Ronconi's "Figaro" and Madame Castellan's "Rosina," to dwell on the "Leporello" of Herr Formès, a performance which gave to the *Don Giovanni*, on Thursday evening, an interest entirely new. The traditional buffoonery of this part, up to the present time, has become an integral portion of the opera. It is an easy thing for a vocalist to find favour with an audience by being funny, and, therefore, has "Leporello" hitherto appeared to us as the mere conventional "comic servant." But Herr Formès is a true artist, and barters not his reputation for laughter. To attempt to reach sublimity in any portion of the part of "Leporello" requires courage—to succeed in it requires genius—and the effect produced upon the audience by the truthful reading of Formès will fully prove that buffoonery is not the only method of gaining applause. We do not mean that parts of "Leporello" are not intended to be comic. Formès makes them so, reserving the other phases of his character to be developed by circumstances. Hence in the churchyard and the last scene nothing could be more natural than the intensity of his fear—prostrated with excess of terror, his cowering before the ghost was positively appalling, and a breathless silence replaced the roars of laughter with which this scene is usually enlivened. In a word, Formès has for the first time given an intellectual view of "Leporello," and it is no longer a part for "funny men."

Progress of Science.

WATER, SOIL, AND CLIMATE.

THERE are no doubt many people who ask what all this trouble means about water, drainage, and sewage. When we consider that in these are involved all, or nearly all, that is comprehended in the word climate, there will be no difficulty in seeing their great importance. We all believe in differences of climate; we find that in towns there is a great difference in the amount of deaths, and in countries there is a great difference in the vigour of health during life. It has never yet been clearly made out to what the difference is owing, although many facts are well known about it. To some, all the evils of a town life are summed up in the word smoke; and we have a better chance of life in Rutland than we have in Manchester, because there is less soot: we have cleaner hands, cleaner linen, and cleaner lungs. This may be, and is, no doubt, to some extent true; but this will not explain one thing. Every one has felt the power of a fine mountain breeze; it seems to bear life in it, and not merely to allow us to live more freely, and with fewer obstructions to our breathing, but it seems to breathe life into us; and the word *is-toric*, which has been used on such occasions, is really not too strong to express the glow of renewed health which we feel.

Some have attributed all the evils of a bad climate to moisture; but we who are Englishmen must not yield to such an opinion. We live in a moist climate which the Levantine despises; the Egyptian pities us enveloped in constant fogs. But we know that the vigour of Englishmen is surpassed by none, and the cattle also partake of the fine qualities of the climate. It is not for us to run down a climate which makes us what we are. The glow of health is no where given on any cheeks, and the men neither grow into unwieldy hulks, nor are they wasted by a feverish haste in thought or in action. But it is a climate pleasant only to those whose habits are in accordance with it, not to those who have learned to live

out of doors in Italy, or to lie languid in artificially cooled rooms in India. That Italy is better even for consumptive patients is now by many strenuously denied; but, however that may be, ours is a climate unusually temperate, with a vegetation unusually constant in its growth, with perpetual green fields well fitted for supplying food to animals, and rendering our island famous for its live stock, and, as it is generally expressed, for its beef.

It cannot, then, be said that here moisture makes an unhealthy climate; the whole country is an example to the contrary, and our sailors living in moisture constantly are surely not sickened by the life they lead. But we know that there are evils attending an excess of moisture, especially in connection with vegetable matter, where decomposition is going on. We shall not try to prove that the products of such a decomposition are unwholesome; it is now known by all to be true. As a matter affecting natural climate and health, it is, then, exceedingly important to know how to get rid of the excess of moisture in such cases; and this we have been taught by the agriculturists, who have shown us that the land for growing crops improves it also in climate. This respects drainage generally; as to the drainage of towns, where there is a constant mass of refuse matter along with the water, agriculture may also give us a lesson. It has been the practice in all ages to get rid of all impurities by putting upon them upon the land, and no amount seems to render it impure. It has a purifying agency without limits. It is true that it has not been done with a sanitary purpose, but it has been done with a sanitary effect.

The theory of this effect has been illustrated to a great extent by Professor May. He has found that clay absorbs many salts, and organic matter to a great extent; that the most offensive liquids passing through it become inodorous, and are, in fact, pure, or nearly pure, water. The same property is possessed by soils in proportion, as he thinks, to the amount of clay. This explains the agricultural value of clay in land. The soil, then, has the power of absorbing from liquids all that plants can use, and of retaining it with great power. It is not the plants merely, or it would then happen that manure laid out on a field would make the atmosphere unwholesome until the plants grew up and consumed all their food. It is a provision of nature that the soil should be a receptacle for all matter which can conduce to growth, and that the water coming from it should not be a solution of the richness of the soil, but, on the contrary, pure water. If this were not the case, the water would have long ago removed all the matter capable of being converted into plants and animals, and the sea would have become the only well-inhabited district.

It is interesting to find, as Professor May seems to have done, the working agents in accomplishing this purpose. Soil, viewed in this light, becomes the great purifying agent of the climate. First, the air, by being washed by the rain, becomes pure, and the water, by passing through the soil, becomes also pure. It is also remarkable that with all our reasoning we seem here to be brought back to the original practice, to put the impurities upon the land, which is the only thing known that can purify large bodies of impure matter. The great sources of such water are the towns: when this sewage flows down a river it does not for a long time become decomposed; if it were put upon land it would be rapidly purified or deodorised, and the resulting water would flow again into the river perfectly clear. That is, as clear as river water: for that, after all, is water which has passed through manured fields. Chemistry has devised no method for doing this effectively; but it seems that the natural is the cheapest method. The result appears simply to be this; all the country is kept clean by the impurities being removed on the land. The water does not carry away these impurities, but leaves them in the soil. The towns may use the same method, and in purifying themselves, purify the rivers also.

All these questions, then, become one question, and one in which the whole nation is concerned. It is a simple routine of action; there is no innovation in the ordinary established working of water courses and soil. As this becomes more generally known, there will be less difference of opinion about the mode of treating sewage water—and a more general desire on the side of the public to see these matters well settled every where. This is the Physical Science which, after all, most concerns us as a society.

Portfolio.

We should do our utmost to encourage the Beautiful, for the Useful encourages itself.—
GOETHE.

V E S T A.

No; I did not marry you
That you should enslave my soul;
And this right is somewhat new
Of an absolute control.
Most ignoble is the thought,
Very false the word you say;
Soul and body was I bought
On that dreadful marriage day!
No; in my pure womanhood,
I belong to none on earth.
Henceforth be it understood
That we are of equal birth.
Man art thou and woman I;
Soul and body are our own;
We must live and we must die
Sovereigns of ourselves alone.
Tread rebellious passion down;
Purity is man's best grace:
Fiery gaze and wrathful frown
Drive the godlike from his face.
Learn, dear friend, a nobler lore,
Marriage has a sacred dread;
Holy as she was before,
Is the maid when she is wed.

M.

THE APPRENTICESHIP OF LIFE.

BY G. H. LEWES.

CHAP. XI.—THE RUSTY NAIL.

Gagged, bound hand and foot, powerless to call for assistance, powerless to defend himself, Armand lay upon the ground, amidst the angry ruffians who were about to murder him. The lamp had fallen in the struggle, and darkness now lent additional horror to the scene. Curses were mingled with contradictory propositions. A few urged the impolicy of murdering him, and were answered with scornful laughter or with energetic threats. In the minds of the majority the only doubt seemed to be, as to *how* he should be killed, and how the body should be disposed of.

In the midst of this uproar the door was burst open, and a voice exclaimed:—

"Renaudot, Renaudot! quick! here's Lefranc!"

There was a shuffling and scrambling of feet, and in a few seconds Armand was left alone, and the door closed upon him. A confused hubbub of voices sounded from the other room. Any reprieve, if only instantaneous, makes the heart of a man bound with pulses of extravagant hope, and the momentary absence of his enemies gave Armand hope.

In a few minutes all was silent. He listened anxiously, but not a sound came to him. It was quite evident they had left the room. For how long? for what purpose? He could not imagine; but it was enough for him that they were gone.

He remained for at least an hour—it seemed a day—awaiting their return. Finding they did not return he began to familiarize his mind to the idea that they would not return. The idea seemed extravagant at first, but at last it seemed quite plausible.

The hours rolled on as he lay there hoping, despairing, plotting, but helpless. At times he resigned himself to death as the easiest issue from the complexity of moral dilemma in which he was involved by his love for Adrienne; resigned himself with that feeling of weary despair with which our cowardice sometimes oppresses us in front of a difficulty we see no chance of escaping. Why should he wish to live without Adrienne? Live with her he could not. Were it not better for him to perish than to live on eating his heart, making Hortense miserable, Adrienne miserable, himself miserable?

But such thoughts were chased away again by others; the instinct of self-preservation rose against them; and in his rage he bit the handkerchief which tied his mouth. That suggested an idea to him. He bit, and bit again. In a little while he had bitten it through, and it fell off. Should he call for assistance? If his enemies were still in the house that would only bring on his destruction.

He resolved to effect his own deliverance if possible. Rolling himself towards a chair, he placed it against the wall, and by pressing the leg upon the handkerchief which bound his hands behind him hoped to be able to tear it. It resisted all his efforts. He was in too cramped a position to use the proper force; and after a long struggle he gave it up as impossible. He sank back baffled and furious.

At that moment his coat was torn by a nail protruding from the floor. Never did sound more welcome strike upon human ear. He groped about until he ascertained the position of the nail, and having ascertained it, was not long before he had torn the handkerchief in shreds. His hands were free! But as he began untying that which bound his legs, he was startled by the sound of voices and footsteps. They were ascending the stairs; they were returning to despatch him! In his agitation he twisted the knot tighter

instead of loosening it. The door of the first room opened. His heart throbbed violently, as he wrenched the handkerchief in vain. Could he but once free his legs, he might have a desperate struggle for his life. Armed with a chair he might knock down the first who approached, and as they were not expecting to find him free the unexpectedness of the attack would give him an advantage. But the bonds were not to be loosed! He gnashed his teeth, as he heard the door open, and still felt himself powerless.

"Holloa" exclaimed a voice, "Nobody here."

"The whole place in darkness," added another. "They must have been informed. Perhaps Lefranc called on his way to tell them."

"Well," said a third, "let us lose no more time, or else the attack will be made without us."

They all left. Armand, who had remained breathless, crouching at the far end of the room, and whose eyes were familiar with the darkness so that he saw them who could not see him, now with wild and throbbing heart saw them retire and heard them hurry down stairs. He guessed it all. Renaudot and the rest formed part of a club, and that club had evidently determined upon some immediate action which called them away. Hastily loosening the knot, he now really found himself free and having allowed the last visitors time to quit the house, he quietly walked out of it, and hastened homewards.

CHAP. XII.—THE SACRIFICE.

Let us return to Hortense, we have seen but little of her lately. There is something so saddening in the contemplation of decaying love, that I may be excused for having hurried over it, contenting myself with merely indicating the fact. Why linger over scenes painful in themselves, and leading to no fresh truth or wiser moral?

Hortense had foreseen—too clearly foreseen—that the time would come when Armand's love would fail her; and that terrible clear-sightedness had, perhaps, hastened its arrival, for by rendering her jealous and suspicious of her own powers of pleasing it rendered her less pleasing; it cramped her moral development, as restraint always does; it threw up a slight barrier between them.

Strange, indeed, was their position. He was uniformly kind to her, both in thought and manner, for his was a kind and generous nature; but this very kindness often seemed to her the proof that he no longer loved her, it seemed like a conscious reparation of the involuntary wrong his heart was guilty of towards her. They were both unhappy, because both felt the misery of their position; but there was nothing ignoble or degrading in it. They never quarrelled. They did not disgrace their lives with those wretched squabbles in which we trample out the last few sparks of affection, and having killed love, also kill respect, esteem, and confidence: squabbles in which our uneasy consciousness of wrong strives to throw upon another the burden of our guilt, and vents its exasperation in those burning cruel words which crush the ideal in our hearts, and which no after explanation or repentance can efface.

Yet do not think the chain was lighter because borne with greater fortitude! On one side and on the other there was the constant, bitter retrospective glance, which told them of the rashness and the folly of their past, a bitter prospective glance which showed them all the misery of their future.

What a deep and saddening shame, what a deep disheartening shame is that which humbles us in looking back upon the past, and reading there—as in characters of fire traced on its dark curtain—the legible process of our destinies, as they are swayed by our unreflecting acts, the terrible reprisals of *Consequence* taken on our Folly or our Vice! To look upon that Yesterday from this To-day, and while seeing with painful distinctness how irresistibly each consequence has followed each act, and at the same time to see how we ourselves are the authors of our own sorrow, and how easily all might have otherwise! The Yesterday which cannot be recalled—the folly which cannot be undone—the rash word which cannot be unspoken—the crime which cannot be recalled—how it saddens and humbles us! Why does it not also better us, and make the future less like the past? Poor human nature! moved by impulses divine and devilish, with the sad privilege of looking back upon and weeping over follies and errors which we rise from our tears to perpetrate as before!

Bitter, bitter tears did Hortense shed in secret over her waning charms, believing that, could they continue, Armand's love would continue also. But when she saw that he loved Adrienne, a new resolution grew up slowly in her soul. She watched Adrienne with greater jealousy than ever a fond mother watched the character of her son's betrothed striving to read the prospects of future happiness. Having thoroughly convinced herself that Armand loved Adrienne, and that she was one capable of making him happy, a noble thought of self-sacrifice began to haunt her. The vision constantly recurred of the old Baronne seated in her high backed chair on that solemn evening when unfolding the experience of a happy existence. She told Hortense that the one great heroism in her life had been self-sacrifice; and Hortense vowed if the hour of trial came she would do more than lay down her life for Armand—she would lay down her love for him. She now, in sickness of heart, prepared to execute that vow.

As Armand returned home that night, having escaped assassination in the manner we have seen, he saw a letter lying on the table. The well-known hand made him tremble as he broke the seal.

It was from Hortense, and ran thus:

"My own beloved! I need the greatest calmness to write what I must write, and my heart is agitated to its very depths. Try to understand me.

Use your imagination and your charity in making complete what I shall only be able to indicate distractedly.

"The step I have taken is irrevocable. When this reaches you I shall no longer be in this world; but I cannot quit you and it without some justification of my conduct: you, with whom I have been so happy! you who have made life heaven to me! you, dearest, dearest Armand, whom I have loved, and still love more than ever woman loved before, and whom I quit because I love!

"Let me be calm and recal the past. I foresaw that this day would come. I neither blinded myself, nor tried to blind you. Our marriage was a folly. Yet, why do I say that? My heart tells me such a phrase is false. I do not repent our marriage. No; although all my provisions have come true, if the time were to come again, again would I accept your hand, again would I barter a whole existence for a few years of such intense, such perfect happiness as I have passed by your dear side!

"Armand, you no longer love me. I say this, not as a reproach. How, dearest, could I reproach you? I state it as a terrible inevitable fact, which forces me to recognise it, and forces me to do what I purpose. You have loved me; you have made me the happiest of beings. Never once have you given me pain—at least by any voluntary act—for the cessation of affection I know is involuntary. But in return for all that love, all that kindness, and all that happiness shall I, can I throw upon your future the burden of an unrequited love? Can I make you miserable? No. I suffer, but I cannot see you suffering. The paleness of your cheek, the sadness in your smile are reproaches, mute painful reproaches, which I cannot bear. I take upon myself to break a bond which, while it was a bond of affection, was one of exquisite bliss, but which now has become a load of wretchedness. You are free: free to act, to love!

"Think of me kindly—you will do so, for all your thoughts are kind—and forget the last year or two, and all their wretchedness, to think of me only in that exquisite time when our hearts were one. I wish to occupy a pleasant spot in your memory, to be an image only of delight. O that I had died before that time elapsed! O that I had died in your loving arms, with your loving eyes bent over me... Yet no! Then I should have left you wretched, inconsolable; now I shall leave you sad, indeed, for I know you will grieve for me, but the sadness will not be eternal: it will soon give place to other healthier feelings.

"Armand, dearest and best, think not I take this step rashly, or in anger, or in bitterness. I have pondered well upon it. The sacrifice was necessary. I have reasoned myself into that belief, would that I could reason you into it!

"I act calmly and from conviction. Do you not see that this is the only issue for me? Regain your love I cannot; recal the past I cannot. Why, then, fret you, and make myself miserable by prolonging a false relation? I have no children who call for my protection and assistance. I have nothing but you in the world, and for you I would sacrifice the world as I would give up a caprice.

"Blessings on your head, beloved of my soul, blessings for the love and kindness you have shown your Hortense! Remember that what she now does was done to secure your happiness; you will not frustrate her intention by idle regrets, will you, dearest? You will be happy, and when sorrow darkens your thoughts, say, 'Hortense looks down upon me reproachfully because I am making her sacrifice needless.' Will you promise that?

"The bliss I have enjoyed with you is enough for a life. One who has known your love cannot wish to live without it! If you have sometimes been happy by my side let the remembrance of those hours be all that you ever think of your poor

HORTENSE!"

Armand read this letter with a tremor in all his limbs, and an overpowering sickness at heart. On finishing it he stood like one who has just received a death-warrant, the motives of which he cannot comprehend, so absorbed is he with the contemplation of his doom.

He did not weep, he did not groan, he did not throw himself sobbing on the bed. Mechanically undressing himself he paused to read and re-read the letter, and strove to collect his scattered energies. He was not stunned; he was not even pained; there was a numbness in his mind which prevented the acuteness of pain. He could neither think consecutively nor feel acutely; His thoughts seemed to loiter round one subject as if dreading to fix themselves distinctly upon it.

All that night he lay still, tearless, looking forwards with a blank despair, and wondering sometimes at the triviality of his thoughts in such a condition. He planned nothing, determined nothing, hoped nothing. The dim sense of some dread calamity paralyzed him. That Hortense was dead, and had killed herself for his sake was not keen and distinct in his consciousness; the fact itself was dimly apprehended by him, but it filled the vast chambers of his soul with drear and solemn imagery, which oppressed him as with an intolerable load. There is a grief too deep for tears, too deep even for feeling; a grief that seems to freeze the currents of life, and leave nothing but a dull despair to occupy the soul. This was the grief which prostrated Armand.

Yet Hortense was not dead. She had not the courage to die. Her plan was equally effectual, for it took her completely from the world she had hitherto lived in, and by making Armand believe he was free* it made him free; the plan was to become a Sister of Charity.

And here closes this Second Episode; here for the present I must pause,

and vacate the columns occupied so many weeks, reserving for a future and not distant day the INITIATION OF WORK which forms the Third Episode of this romance. Meanwhile I open those columns to varieties the reader will be glad to welcome. Among these I may at once announce a new story by Mrs. Crowe, authoress of "Susan Hopley," "The Story of Lilly Dawson," "The Nightside of Nature," &c. In this striking story, *The Unseen Witness*,—underneath its progressive and absorbing interest as a fiction the discerning eye will note a profound and truthful portraiture of human nature.

EMBITTERING THE SABBATH.

THE levity of our young men is distressing. It speaks—as the Reverend W. Blossop, of Bungay, truly says—of a godless age. That puppy VIVIAN told me only yesterday that the present holy movement in favour of Better Observance of the Sabbath was a movement by the bigoted and bilious for the Better Embittering of the Sabbath! a remark for which I will remember him in my will!...

Did you ever? The prevention of that unhallowed desecration which has of late become so frightful, and which Rowland Hill—whom the Reverend W. Blossop, of Bungay, thinks is Antichrist—endeavours to agglomerate (the word is a favourite with dear Mr. Blossop, and, though I am not quite certain as to the sense, I feel the weight and grandeur of its sound) to agglomerate, I say, that is called embittering the Sabbath! That an aunt should have her grey hairs insulted by such language!...

And what if it be embittering the Sabbath? I am not one who would shrink from that. The Sabbath should be a day of prayer and mortification. We do not mortify ourselves enough; we are not gloomy enough over the retrospect of our fallen state; we think too little of our sins. One day, at least, we should devote to God; and how better can we please Him than by the deep recognition of His world being a Vale of Blood and of Tears: how can we offend Him more than by foolish enjoyment, careless laughter, talk without righteousness, recreation without a "purpose," or labour of any worldly kind?

My Nephew—I mean VIVIAN, not the good and pious JOSIAH—tells me with a taunt that music on the Sunday cannot be sinful because the birds "make the woods musical on that day as well as on other days." I don't know that they do. I never stir into the woods or fields on that day. They may; but if they do I am sure of one thing—they sing nothing but anthems! To that I have no objection. I raise up my own voice when dear Mr. Blossop (of Bungay) gives out the hymn. (Mrs. Jones has a cruel voice, though; it will not keep to one key; nor can I greatly admire the singing of Mrs. Arrowby Smith which some people talk so much about.)

As to Nature telling us that enjoyment is everywhere in woods and fields, in streams, in the air, in the clouds, and all that, it is nonsense. Don't talk to me about cheerfulness being piety. It is no such thing. If the birds and beasts do enjoy themselves on a Sunday—which I doubt—it is because they were not born in sin!

Nor is there any reason in the argument drawn from foreign countries. I hate foreigners—they wear moustachios, and have no powers of conversation in English. Protestant Germany, Sweden, Norway, and all that, may very well enjoy themselves on the Sabbath. Oh, I have no doubt they do! Not the slightest! When I think of their morals—how they are all Socialists and Infidels who beat their wives and never brush their teeth—I see at once that they are just the people to enjoy themselves on the Sabbath. Protestant, indeed! I should like to hear what the Reverend W. Blossop would say to their Protestantism! If they do not observe the Sabbath they can have no religion; that is the long and the short of it. Look at Scotland—how different! The Scotch are a pious people. They draw down their blinds. The streets are empty; the Kirks are full. If the master of the house happens to be unable to attend Kirk, he is certain to send his family and servants there; and, although he may remain at home, he is in silent communion with the spirit (I scorn to notice my nephew's ribald allusion to tumblers and lemons!).

I own with regret that there are wicked infidels in Scotland, for the Scotch are a reading, thinking, people; and it is reading which misleads the mind. But, although those men rail against the strictness of observance everywhere required, they are not strong enough to resist it. We could ruin the man who dared. We could take all his customers from him; we could make all his friends look coldly on him. We could and we would! Hence the Sabbath is observed, and with far greater propriety than in England, where I am shocked at the depravity. True it is that a few pious men, like Lord Ashley and the M.P.'s who voted with him, spend this day in consistent piety. They use no carriages; even in the depths of winter they allow no fires to be lighted; they suffer no meals to be cooked; all labour of every kind they rigidly forbid; all recreation is in their eyes a sin; they only walk out to walk to Church, and spend the remainder of the day in solemn seclusion with their Bible and cold gruel.

VIVIAN, with a tone of sarcasm, says, "To make the observance spring from *law*, when it should only issue from *conscience*, is to create hypocrites." Is it so? But if you have no conscience? Because your heart is hardened are we not to insist on forcing religion upon you? These hypocrites. Oh! the great world, hypocrites! Hypocrisy is a vice, granted; but it is the homage which vice pays to virtue, the homage which infidelity pays to religion. And religion profits by the homage. That suffices me. Let religion flourish—I care not what becomes of men. Let the individual suffer the eternal torments he merits, but at any rate let us rejoice in anything which strengthens the Church. If hypocrisy were not of service to religion, we should not see those bad hearted infidels railing against it as they do. Therefore, I say, Governments should make religious observance a law; they should force men at least to conform outwardly, and "assume a virtue if they have it not."

VIVIAN'S AUNT.

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